شرح
نواقض الإسلام

EXPLANATION OF THE NULLIFIERS OF ISLAM

(ISLAM KE NAWAQID KI TASHREEH)

Imam Al-Mujaddid
Shaykh Al-Islam Muhammad Bin Abdul Wahhab رحمه الله تعالى

Sharh: Shaykh Al Imam Sulayman Ibn Nasir Ibn Abdillah Al Alwan فكّ الله أسره

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Language: Roman Urdu

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MUQADDIMA (INTRODUCTION) TARJUMAN (TRANSLATOR) KI TARAF SE

Hamd sirf Allah ke liye hai, jo Tamaam Jahaanon ka Rab hai. Durood aur Salaam ho Muhammad ﷺ par, unke as'haab, unke ahl-e-bait aur un tamam logon par jo Qayamat ke din tak unki sunnat ki pairawi karte rahen. Hum gawahi dete hain ke Allah ke siwa koi ma'bood bil-haq nahi, aur hum gawahi dete hain ke Muhammad ﷺ Allah ke bande aur Rasool hain.

Allah Ta'ala ka musalsal dastoor hai ke har zamane me aise rehnuma paida karta hai jo deen me paida ho jane wale bigaad ko durust karte hain. Jaisa ke uska ﷻ farman hai **"Tum Allah ke dastoor me koi tabdeeli nahi paoge."** (Al Ahzaab - 62).

Is silsile me Ahl-e-Islam ke jo muhsin 'ulama guzre hain, Aur humara manna hai ki unme se ek azeem naam Imam Muhammad ibn 'Abd al-Wahhab رحمه الله ka hai, inn sha Allah. Jinhon ne shirk, kufr, ghuluw, bid'at aur ta'assub ke phelay hue andheron me Tawheed ki asal waadi ko phir se roshan kiya. Unki tasneefaat me se risalah Nawaqid al-Islam apni wazahat, ikhlaas aur bunyadi haqqaniyyat ki wajah se bohot numaya maqam rakhta hai aur Allah hi unke amal ka behtar Haakim hai.

Aur Isne tamam ahl-e-ilm ke darmiyan be-intaha shohrat payi, aur iski sharh, wazahat aur tarjuma iski Tasneef ke baad har daur me kiya gaya kyunke yeh risala sirf koi ilmiy qayda nahi, balki poore deen ki bunyaad aur uski hifazat ka pehla qadam hai.

Waqt guzarhta raha, naslen aati-gayi aur rukhsat hoti chali gayin, tehzeeb o tanaqqul taraqqi karta raha, aur iske saath hi ghalat fahmiyon aur taweelat ki amraaz ilm ke meydan me daakhil hoti chali gayin. Inhi bigaadon ne Nawaqid al-Islam ke mafhoom ko muta'addid makaam par muta'assir kiya, yahan tak ke is bab ko -

samajhne aur iski ta'weel karne me teen giroh samne aaye: inme se do giroh murji'ah aur Khawarij hain jinhon ne is me ghalati ki aur gumraah ho gaye, jabke in sab me behtareen manhaj par wo log rahe jo raaste ki wusati aur tawazun par qaim the, yani Ahl al-Sunnah wal-Jama‘ah, jinhon ne dalail-e-naqliyyah, manhaj-e-salaf aur sahih fahm ka daaman mazbooti se thaama rakha.

To is liye nihayat zaroori hai ke Nawaqid al-Islam ko uski sahih tashreeh (explanation), durust fahm aur salafi manhaj ki roshni ke saath samjha jaye. Aapke haath me jo kitab hai, woh un hi mo’tabar aur mu’tamad tashreehon me se ek hai, jise Ahl al-Sunnah wal-Jama‘ah ke mashhoor aur daur-e-hazir ke ulama-e-haqq me se ek Shaykh Sulayman bin Nasir bin ‘Abdullah al-‘Alwān فك الله أسره ne tashreeh ki hai. Yeh sharh apni tehqeeq ki gehraayi, daleelon ki quwwat, aur usloob-e-bayaan ki wazahat ki wajah se ulama ke darmiyan nihayat maqbool aur maruf hai.

Aaj ka daur fitnah, inhiraf aur ghalat taweelat se bharpoor hai. Mere nazdeek zarurat iss baat ki thi ke logon ko deen ki sahih samaj pahunchayi jaye, taa-ke woh deen ko ussi wazahat se samjhein jis tarah Salaf us-Salihin ne samjha tha. Maine dekha ke bohat se fitnah khaas kar gair-‘Arabi zaban bolne walon, aur bilkhusoos Barre-Sagheer ke musalmanon me zyada paaye jate hain. Isi liye maine is sharh ke tarjume ka irada kiya, taa-ke ilm ko zyada se zyada logon tak pahunchaya ja sake.

Meri zimmedari aur koshish yeh rahi ke Shaykh al-‘Alwan ke paigham ko poori amanat-dari, wazahat aur imandari ke sath pesh karun, aur lafzon ki wohi haybat, wazan aur ma’niyat qaim rakhu jo Arabi matn me maujood hai. Jaise ke maaloom hai, Urdu ek nihayat naazuk aur ba-reek zaban hai; har lafz ki apni ma’niyat, suaq (context) aur istilahi daayra hota hai. Arabi ya English ke kayi alfaz Urdu me mukhtalif ma’anī rakhte hain, aur agar tarjume me zara si be-ehteyati ho jaye to poora mafhoom tabdeel ho sakta hai. Isi liye maine har mumkin koshish ki ke tarjume me na to ifraat ho aur na tafreet, balki Shaykh ki murad ko bilkul waazeh taur par pesh kiya jaye.

Saath hi, maine Shaykh ne jo dalail pesh kiye hain unke tamaam maraaji‘ aur takhreej (refrence) ko bhi darj kiya hai jinme se kuch asal kitaab me maujood na the. Aur ek baat wazeh karna chahta hoon ke is sharh me maine apni taraf se chand ilmiy tanbeehaat aur tashreehat (explanation) bhi shamil ki hain jo kitab mein aapko footnotes me [(TN) Translator Notes] ke nishan ke saath milengi. Iske ilawa jitne bhi notes hain, woh tamam Shaykh al-‘Alwan ke apne hain.

Aakhri Baat:

Har nek kaam Allah Ta'ala ki tawfiq se hota hai. Jo kuch theek hai woh Allah ki karam-nawazi se hai, aur jo kuch kami ya ghalati ho jaye woh meri zaati kotahi aur Shaytan ki waswase ki wajah se hai.

Allah se dua hai ke woh is mehnat ko qabool farmaye, is tarjume aur sharh ko ummat ke liye nafi banaaye, aur hame Tawheed, ikhlaas aur sunnat par sabit-qadam rakhe.

~ Abu Nusaybah Al Athari

10 Jumada al-Thani 1447 Hijri
1 December 2025

MUQADDIMA (INTRODUCTION) MUALLIF KI TARAF SE

Pehli (First) Edition:

Bismillah ir-Rahman ir-Raheem. Tamam tareef sirf Allah ke liye hai jo tamam jahanon ka Rab hai. Allah ke Rasool, Muhammad ﷺ par Allah ki rahmat aur salaam ho.

Aage bayan hai: Kuch bhaiyon ne mujh se darkhwast ki ke main Islam ke das Nawaqid ki tashreeh karoon, jinhein Imam aur deen ke gumshuda nishano ko zinda karne wale, Shaykh al-Islam Muhammad ibn 'Abd al-Wahhab (rahimahullah) ne zikr kiya hai. Maine unki darkhwast ko qabool kiya, is umeed ke saath ke is se faida hasil ho.

Maine is tashreeh ko miyane rahi (moderate) andaz mein pesh kiya hai. Yeh na zyada lambi hai ke padne mein bore ho, kyun ke log lambi matn padne ka zyada zauk nahin rakhte; aur na hi itni mukhtasar ke iske maqsad ya ma'ni mein kami reh jaye. Balki dono ke darmiyan hai.

Main Allah se dua karta hoon ke hamare nek aamaal sirf Uske liye aur Uski Raza ke liye khaalis ho jayein. Aur Allah ki rahmat aur salaam ho hamare Nabi Muhammad ﷺ par, unki aal par aur unke sahaba par.

Chhati (Sixth) Edition:

Allah ke liye hi tamaam tareef hai. Hum Uski tareef karte hain, Uski madad talab karte hain, Us se maghfirat maangte hain, aur apne nafs ki buraiyon aur apne gunahon se Uski panaah chahte hain. Jis ko Allah hidayat de de, usay koi gumrah nahi kar sakta. Aur jise woh gumrah kar de, usay koi hidayat nahi de sakta.

Main gawahi deta hoon ke Allah ke siwa koi ibaadat ke laayiq nahi Akele, be-shareek aur main gawahi deta hoon ke Muhammad ﷺ Allah ke bande aur Rasool hain.

Aagey bayan hai: Ye hamari kitaab "Islam ke Nawaqid ki Tashreeh" ka chhata (six) edition hai. Is edition mein, maine kuch aham masaail izafa kiye hain, kyunke is daur mein Ibaadat ke Tawheed ke maamle mein jahalat bohot phail gayi hai. Aur jo cheezein hattani chahiye theen, unko hata diya. Is sharh ke aakhir mein maine Takfeer-ul-Fi'l (amal ki takfeer) aur Takfeer-ul-Fa'il (aamal karne wale ki takfeer) ke farq par ek tanbeeh bhi likhi hai, kyunke baaz log in dono baaton ko ghalat tor par ek hi samajh lete hain, aur samajhte hain ke dono ek hi waqt laaziman saath hoti hain. Yeh ghalti hai, aur aap us tanbeeh mein iska wazeh bayan dekh lenge.

Hum Allah se dua karte hain ke woh iske zariye faida de, aur hamein qaul aur amal dono mein ikhlaas naseeb kare. Allah ke liye hi tamaam tareef hai jo Tamam jahano ka rabb hai.

SHAYKH SULAYMAN AL-ALWAN KI ZINDAGI KA TAZKIRA

Shaykh Sulayman Ibn Nasir Ibn ‘Abdillah al-‘Alwan ki paidaish Saudi Arabia ki Saltanat ke soobe al-Qaseem ke shehar Buraydah me 1389 Hijri (1969 A.D) me hui. Aur 1447H. (2025) me Shaykh ki umar 58 saal ho chuki hai. Shaykh 9 bhaiyon me se ek hain teen aap se bade aur paanch chhote. Shaykh Sulayman ne apni taleem ka aaghaz 1404 Hijri (1983 A.D) me kiya jab aap ki umar 15 saal thi aur aap middle school ke teesre saal me thay.

Middle school mukammal karne ke baad, unhon ne high school me pandra din se zyada waqt nahin guzara aur phir idara chhor kar poori tarah Shari‘ah aur Islami uloom ki taleem me masroof ho gaye. ulama se dars le kar aur unki kitaabein padh kar, mutala‘a aur muraaja‘a karte hue. Aap ki shaadi 1410 Hijri (1989 A.D) me hui aur aap ke teen bete hain.

Apni ibtidaayi umr hi se unhon ne hifz ki azeem salahiyat ka izhaar kiya aur Shari‘ah ki mukhtalif uloom ki tahreeron ko gehrai se samajhne ki qabiliyat dikhayi. Apne khaas mutala‘ati maslak ke aaghaz se hi, Shaykh ne apna zyada tar waqt padhne, yaad karne aur muraaja‘a me guzara.

Ibtedan, unhon ne 1407 Hijri (1986 A.D) me Qur’an hifz kiya. Iske baad unhon ne Ibn Taymiyyah, Ibn al-Qayyim, A’immah-e-Najd, Ibn Rajab, Ibn Hisham ki Sirah, aur Ibn Kathir ki Al-Bidāyah wan-Nihāyah par tawajjuh di. Unka tareeqa yeh tha ke woh apne mashrab ke mutabiq har fan ke ahl-e-maharrat ulama ke paas ja kar unse muraaja‘a karte.

Shaykh rozana char ulama ke paas jate ek Fajr ke baad, doosra Dhuhr ke baad, teesra Maghrib ke baad, aur chautha Isha’ ke baad. Yeh routine woh rozana apnate, siwai Jum‘ah ke, jab tak ke unhon ne tamaam fiqhi masalik (Madhahib) aur Ibn Taymiyyah (rahimahullah), Ibn al-Qayyim (rahimaullah) aur Ibn Hazm ke muntakhab aqwaal ka gehra mutala‘a na kar liya.

Jab unse poocha gaya ke woh padhne, yaad karne aur muraaja‘a me kitna waqt guzarte hain, to unhon ne jawab diya: “Pandra ghanton se kuch zyada rozana.

1410 Hijri me, Shaykh ne apne ghar par dars dena shuru kiya. Phir 1411 Hijri me unhon ne masjid me hafte me haar din Fajr, Dhuhr aur Maghrib ke baad dars dene shuru kiye, siwai Jumu‘ah ke.

Yeh sab maloomaat mukhtasar risalah “Safahat Min Hayat Fadhilat ash-Shaykh Sulayman Ibn Nasir al-‘Alwan” se li gayi hain, jise Abu Muhammad Yusuf as-Salih ne tayyar kiya hai. Tarjimon ne us tarjume me woh cheezen bhi shamil ki hain jo us tasneef ki nashr ke baad Shaykh ke saath waqeh hui hain.

Jab woh al-Madinah gaye, to unhon ne Shaykh Hammad al-Ansari ke paas baith kar taleem hasil ki. Aur fir Shaykh Hammad ne unhein 24 saal ki umar me Sihah Sittah, Musnad Ahmad, Muwatta’ Imam Malik, Sahih Ibn Khuzaymah, Sahih Ibn Hibban, aur Musannaf ‘Abdur-Razzaq aur Musannaf Ibn Abi Shaybah ki madinah university me padhane ki ijazat di. Iske alawa unhon ne Tafsir Ibn Jarir aur Tafsir Ibn Kathir ki ijazat bhi ata farmayi. Nahw (grammar) me unhon ne Alfiyyah Ibn Malik aur fiqh ki kai kitaabon ki ijazat di.

Isi dauraan, Shaykh ne unse yeh Hadith bhi suni: “Ar-Rahman un par rahm karta hai jo logon par rahm karte hain.” Yeh woh pehli Hadees thi jo unhon ne isnad ke sath, ustad ki zaban se suni, jo Rasulullah ﷺ tak pahunchti thi. Yeh waqea 18/8/1413 Hijri ko hua.

Baad mein unhone ne Makkah ka safar kiya aur wahan ke ulama ke saath baith kar ilm hasil kiya, aur un se bhi kutub-e-Sunnat, Tafsir aur Fiqh mein dars dene ki ijazaten hasil ki. Phir wo masjid mein dars dena shuru kar diye, jahan wo kutub-e-Hadith par sabaq dete the, jin mein shaamil thay: Sahih al-Bukhari, Jami‘ at-Tirmidhi, Sunan Abi Dawud, Muwatta’ Malik, Bulugh al-Maram, Umdat al-Ahkam, Al-Arba‘in an-Nawawiyyah (An-Nawawi ke Chalees Ahadith). Aur Unhon ne Mustalah al-Hadith (Hadith ki qisam bandi aur istilahat), ‘Ilal al-Hadith (Ahadith ke nuqs aur -

pechida masail), Fiqh, Nahw (Arabic grammar) aur Tafseer ke bhi dars diye. Aur un darson me se jo unhon ne 'Aqidah ki kitaabon se diye, unme shamil the: Al-'Aqidah at-Tadmuriyyah, Al-'Aqidah al-Hamawiyyah, Al-'Aqidah al-Wasitiyyah (Shaykh al-Islam Ibn Taymiyyah ki), Kitab at-Tawheed (Shaykh Muhammad Ibn 'Abdil-Wahhab ki), Ash-Shari'ah (Imam al-Ajurri ki), As-Sunnah (Shaykh 'Abdullah Ibn Ahmad Ibn hanbal ki), As-Sunnah (Imam inbn Nasr ki), Al-Ibanah (Imam Ibn Battah ki), As-Sawa'iq aur an-Nuniyyah (dono Imam Ibn al-Qayyim ki). Tulaba ka bayan hai ke Shaykh yeh dars poori yaad-dasht se padhate the, baghair kisi likhi hui kitab ya note ke.

Baat yeh hai ke baad me hukoomat ki taraf se kuch na-zahir kiye gaye wajahaat ki bina par Shaykh ko Masjid me dars dene se rok diya gaya. Is dauran, Shaykh Ibn Baz (rahimahullah) ne kai koshishen ki unhon ne zimmedar afraad ko khat likhe aur darkhwast ki ke Shaykh ko dobara Masjid me dars dene ki ijazat di jaye, lekin baar baar in darkhwaston ko nazar-andaz kar diya gaya.

• Is se pehle Shaykh Ibn Baz ne Shaykh Sulayman ko sabr karne ki wasiyyat ki thi, aur unhe dars jaari rakhne ki hidayat di thi. Aur unhon ne ek khat me unki kutub ki tareef bhi ki, jiska matn yeh hai:

"Abdul-'Aziz Ibn 'Abdillah Ibn Baz ki taraf se mohtaram bete, fazilat-wale Shaykh Sulayman Ibn Nasir al-'Alwan ke naam. Allah aap ko apni raza hasil karne ki taufeeq de aur aap ke ilm aur iman me izafa farmaaye. Ameen. As-Salamu 'Alaykum wa Rahmatullahi wa Barakatuh. Aage Bayan: 'Maine aap ki kuch tehreeren ka jaiza liya aur un me se woh bhi padha jo aap ne Ibn al-Jawzi aur as-Saqqaf ke rad me likha hai, aur is se mujhe badi khushi hui. Aur maine Allah Ta'ala ka shukar ada kiya jis ne aap ko deen ki samajh di, aur Salaf ki 'aqeedah par sabat-qadam rakha, aur isay talaba ko padhaya, aur un logon ka rad kiya jo is ke mukhalif hain. Main Allah se dua karta hoon ke woh aap ko behtar ajar de, aap ke ajr me izafa kare, aur aap ke -

ilm aur hidayat me izafa farmaaye, aur hamein aur aap ko aur hamare tamam bhaiyon ko apne saleh bande aur apni kamyab jama‘at me shamil kare. Beshak wohi Wali bhi hai aur Qadir bhi.

Aur hum aap ko Allah ka taqwa ikhtiyar karne aur Shari‘ah ke ilm ki taleem me puri koshish karne ki wasiyyat karte hain. Logon ko is par ‘amal karne ki targhib dein, khaas taur par ‘aqeedah ke sahi masail ko wazeh karna, talaba aur aam logo ke samne darson me bayan karna. Aur logon aur talaba waghera ko Qur’an Majid ki ziyada tilawat, us par ghour-o-fikr aur us par ‘amal karne ki hidayat karna.

Aur Rasoolullah ﷺ ki Sunnaton par tawajjuh dena jo sabit hain, kyun ke Sunnat wahi ka dosra hissa hai, aur Qur’an ki tafseer aur us ki mushkilaton ka bayan hai.

Allah aap ke qadam raast kare, aap ko naf'i ilm aur nek a‘maal me izafa ata kare, aur hamein aur aap ko hidayat par sabit-qadam rakhe. Aur hamein aur aap ko apni kamyab jama‘at aur apne khauf rakhne wale awliya me shamil kare, aur basirah (pakee nazar) par us ki taraf da‘wat dene walon me shamil kare. Beshak woh Kareem aur Jawwad hai.”

Wa As-Salamu ‘Alaykum wa Rahmatullahi wa Barakatuh.’

Tarikh: 11/5/1417H
Raqqam: 840/خ

Shaykh ko phir se 6/3/1424H ko aam awaam ke liye masajid mein dars dene ki ijazat de di gayi, saat saal tak rok diye jaane ke baad.

• Shaykh Hamud bin Uqla ash-Shu'aybi (Rahimaullah) ne kaha: “Maine poori saltanat (Kingdom of Saudia) mein kisi aise shakhs ko nahin dekha jisme itni zabardast hifz (yaad daasht) aur itna gehra fahm (samajh) jama ho siwaye Shaykh Sulayman al-‘Alwan ke.”

Ye baat Maaloom wa Mashoor hai ke Shaykh Sulayman al-‘Alwan ne 18 saal ki umar tak Qur’an hifz kar liya tha, aur us waqt tak unhon ne neeche likhi hui kitabon ke matoon (texts) bhi zaban yaad kar liye thay aur unki sharahaat (explanations) ka mutala’ bhi kar liya tha: Kitab at-Tawheed, Al-Wasitiyyah, Al-Hamawiyyah, Al-Bayquniyyah, Umdat al-Ahkam, Al-Ajrumiyyah, Nukhbat al-Fikr, Ar-Rahbiyyah, Bulugh al-Maram, Al-Usul ath-Thalathah, Al-Waraqat, Mulhat al-I’rab, Al-Alfiyyah, Kashf ash-Shubuhat.

Isi tarah, apni 20 ki umar tak Shaykh ne Hadees ki 6 mashhoor kutub al-Bukhari, Muslim, at-Tirmidhi, Abu Dawud, an-Nasa’i aur Ibn Majah ka mutala’ bhi mukammal kar liya tha. (Dekhiye: ‘Imatat al-Litham fi Sirat ash-Shaykh Sulayman al-‘Alwan)

• Shaykh Sulayman ne bohot bari tadaad me Ahadees ko unke asaneed (sanad ke sath) yaad kiya tha, itna ke Shaykh Ibn ‘Uthaymeen (rahimahullah) unse baaz Ahadees ki tas’heel (authentication) ke bare me rabta karte the jab unke paas khud research ka waqt nahi hota tha aur unke ‘ilm ki tareef bhi karte thay. (Dekhiye: “Al-Jami‘ al-Hayāt al-‘Allāmah Muhammad bin Salih al-‘Uthaymeen”, safha 86–87)

• Shaykh Abdullah ibn Abdur-Rahman al-Ghudayyan se 2021 me poochha gaya: (Sawal): Aap ka Shaykh al-Muhaddith Sulayman al-‘Alwan ke bare mein kya raaye hai?

Jawab (Shaykh ka): Woh waise hi hain jaise aap unhein jaante ho woh ek Muhaddis bhi hain aur ek Mujtahid bhi.

• Dr. Abdurahman al-Muhaysini ne kaha: “Main Shaykh Ibn Uthaymeen (Rahimaullah) ke paas gaya taa-ke Shaykh Ibn Baaz (Rahimaullah) ki tazkiyah ko al-‘Alawān ke liye taqseem karne ki ijāzat le sakoon. To unhon ne farmaya: ‘Al-‘Alawān ko kisi tazkiyah ki zaroorat nahi.”

• Shaykh Abdul Karim al-Khudayr ne 2012 mein Shaykh se mulakat ki aur un ki tareef karte hue farmaya: “Ummat ki -

qiyadat karne wale raste par qaim rehna… Aisi qiyadat jo thandi hawa (AC) ke neeche araam farma kar hasil nahi hoti.”

• Shaykh Abdul Aziz at-Turayfi ne kaha: “Allah Shaykh, Muhaddis Sulayman al-‘Alwan ko rahat aur aasani aata farmaye aur Allah unke zariye logon ko faida pahunchaye. Woh sacche aur amaanat-daar logon mein shumar hote hain aur izzat aur ta’zeem ke mustahiq hain. Allah unhein sabit-qadam rakhe.”

• Shaykh Hamoud al-Uqla (rahimaullah) ne Shaykh al-‘Alwan ke bare mein farmaya: “Apni chhoti umar ke bawajood, woh Hadees aur uske ‘Uloom aur rawi’aat ke ilm mein ek Ayalī (shandar nishan) hain. Woh Hadees ka matn hifz karte hain aur kabhi kabhi unke isnad (chain of transmission) bhi yaad kar lete hain. Unki is salahiyat ki wajah se woh is field mein ek marja‘ ban gaye, agarche unhon ne kisi sarkari ohde ko qabool nahi kiya. Mujhe koi shaq nahi ke agar woh pehle ke dauron (Jamane) mein paida hote to unhein un muhaddithin mein shamil kiya jata jinko moarrekheen (historians) zikar karte aur tarif se yaad karte.”

Shaykh ko apne chand hamsaron (contemporaries) ki taraf se kuch fiqhi masail mein ikhtilaf ka bhi samna karna pada, jaise ke khoon aur sharab ki taharat (ya‘ni unka asal mein najis na hona) aur yeh ke junub (haiz ya janabat ki halat mein) Qur’an ki tilawat kar sakta hai, bas haath nahi laga sakta aur is qisam ke doosre masail. Ek martaba, Shaykh ko ek risalah likhne ki wajah se qaid kar liya gaya, jo unhon ne Qur’an hifz mukammal karne walon ke liye mubarakbaad ke ijtemaat (celebrations) ke Bidd'at hone par likha tha. Unka ra’y yeh tha ke aise jashn na Nabi ﷺ ke zamane mein manaye gaye thay, na sahaba ke zamane mein, na Tabi‘een ke, na hi chaar Aimmah ke. Aur yeh ek aisi cheez thi ke agar woh chahte to asani se kar lete, kyunke koi shar‘i mana‘ nahi tha. Lekin Rasulullah ﷺ ka farman hai: “Jo koi hamare is deen mein koi nayi cheez daakhil kare jo is mein se na ho, to woh rad kar di jaayegi.” (Bukhari aur Muslim ka muttafaq ‘alayh hadees, Ummul-Mu’minin ‘Aishah r.a. se riwayat).

Is wajah se unhein, aur un ke sath un logon ko jo isi ra'y par thay, Riyadh mein Dhul-Hijjah 1407H ke aakhir mein, 18 din ke liye qaid kar diya gaya thha.

Shaykh ki tashheer (explanation) shudah (published) kitabon mein shamil hain: Tanbih al-Akhyar 'Ala 'Adam Fina' an-Nar, At-Tibyan Fi Sharh Nawaqidh al-Islam, Sharh Bulugh al-Maram, Ahkam Qiyam al-layl, Al-Istinfar Lith-Thabb 'An as-Sahabah al-Akhyar, Ala Inna Nasrullahi Qarib. Aur iske alawa das aur kitabein bhi shamil hain.

Aur un ki woh tasaneef (writings) jo abhi tak publish nahi hui, un mein shamil hain: Sharh al-Usul ath-Thalathah, Sharh Kitab at-Tawheed, Hukm as-Salat 'Ala al-Mayyit al-Gha'ib, Hukm al-'Ihtifal Bil-A'yad. Aur iske alawa chaar aur tasaneef.

Unke audio recordings mein shamil hain: Sharh Tadjrid at-Tawheed al-Mufid (Tajreed at-Tawheed al-Mufeed ki Sharh), Sharh al-'Aqeedah al-Wassitiyyah (Al-'Aqeedah al-Waasitiyyah ki Sharh), Sharh Sahih al-Bukhari (Kitab Bad' al-Wahy aur Kitab al-Iman), Sharh Sunan at-Tirmidhi (Kitab at-Taharah aur Kitab as-Siyam), Sharh ar-Rawd al-Murbi' (Kitab al-Hajj).

Bohat se audio recordings aise bhi hain jo unke tullab (students) ke paas maujood hain lekin internet par jari nahi ki gayi. Misal ke taur par unki Sharh Kitab at-Tawheed, jisko aam karne ki ijazat nahi di gayi. Aur kuch aisi bhi hain jo sirf notes ki shakal mein jari ki gayi hain, jaise 'Sharh Bulugh al-Maram'.

Shaykh Sulayman al-'Alwan ko 3/9/1425H (2004 A.D.) ko giraftār kiya gaya, sarkari hukm par fatwa dene se inkar karne ki wajah se. Unhein na-insāni halāt mein qaid rakha gaya, aur unke ghar walon ko unki koi khabar nahin milti thi. Aksar unhein tanhā rakha jata tha, bohot thandi cells mein jo air-conditioners ke zariye jaan-boojh kar thandi rakhi jati thin. Yeh silsila December 2012 tak jari raha jab unhein riha kiya gaya.

Qaid ke dauran, Shaykh Sulayman al-‘Alwan ko shadeed bemāri (shakkar/diabetes) ho gayi, jisko ilaaj ki zarurat thi. Yeh ilaaj tabhi muhayya kiya gaya jab logon ki himmat afzai aur himayati muhim barh gayi. Unhein Ramadan 2008 mein 3 din ke liye apne bimaar walid ki mulaqat ke liye bahar nikalne ka mauqa mila. Is dauran kai tulaba ne mauqa pa kar Shaykh Sulayman ki ziyārat ki.

Qaid ke arse mein, unhein Mufti ka ohda aur ek TV channel bhi pesh kiya gaya, is shart par ke woh apne kuch qaulaat par nazr-e-sani karein aur apna nazariya tabdil Karein. Lekin unhon ne puri mazbooti se is paishkash ko rad kar diya.

Shaykh Sulayman hamare zamane ke bohot mohtaram ulama mein se hain. Unhon ne apna waqt Ummat ki taleem aur Musalmanon khas tor par muqawwamat karne walon ko nasihat karne ke liye waqf kiya. Woh hamesha Ahl as-Sunnah wal-Jama‘ah ke sahih aqeede ka difa‘ karte rahe hain, aur har qisam ki gumarahi aur bid‘at ke muqable mein ilm aur daleel ke sath kharay rahe. Takfeer mein jaldbazi se bachne ki ta‘lim dete hain, magar sab se barh kar woh Irja‘ ki jo feli gumarahi phaili hui hai, uske khilaf barpoor aur wus‘at se rawa raye dete hain.

Apni tahreeron aur audios ke zariye woh Allah ki Shari‘ah ka difa‘ karte hain aur un ghair-shar‘i hukoomaton ka haal be-parda karte hain jo Allah ke qanoon ke baghair hukumat karti hain. Rihaai ke baad se le kar aaj tak, unke biyānāt aur mudakhlāt lagataar jaari hain. Unka ilm un dars-o-lectures ke zariye phail raha hai jo YouTube par manshoor kiye gaye.

Haqq ye hai ke Shaykh ke alfaz social media platforms khas tor par Facebook aur bilkhus Twitter par bohot zyada phailay. Twitter par unke bete ‘Abd al-Malik unke bayanat hashtag #قال_والدي ke sath share karte rahe. Iske Kuch arshe baad Shaykh ke bete par bhi pabandi lagadi gayi ke wo unke walid ki Ilm aur dawat ko Phailayein.

Shaykh Sulayman al-alwan ne Saleh al-Fawzan ko munazre -

(debate) ki dawat bhi di thi, is shart ke sath ke woh live broadcast ho. Magar is dawat ka koi jawab nahi aaya.

Aur fir 3 October 2013 ko, unhein Qazi Fahd al-Humaydani ne 15 saal qaid ki saza sunayi. Ilzam yeh tha ke unhon ne "Wali al-Amr" ki nafarmani ki, Shaykh Nasir al-Fahd ka difa' kiya, Iraqi muqawamat (resistance) ka saath diya, aur Syria mēn jihad ke farz honay par fatwa diya. Shaykh al-'Alwan ne apne bete se kaha ke unhon ne is faisle mēn Shari'at ke 70 mukhtalif tanāquzāt paaye.

Jab 15 saal ki saza sunayi gayi, to unse kaha gaya ke agar wo ye keh dein ke Saudi Arab ke hukmaraan Musalmaano ke shar'ai aur haqqi hukmaraan hain, aur Saudi adaalatein Allah ke qanoon se chalte hain na ke badshahōn ki hawaa-e-nafs se, to unhein riha kar diya jayega. Is par unhon ne jawab diya: "Agar tum mera sar bhi qalam kar do, tab bhi main yeh baat nahin kahunga"

Shaykh Sulayman al-'Alwan ne kuch ilzamaat par qazi ko daleel se majboor kar diya, jis par wo behas chhoṛ kar kamre se bahar nikal gaya. Adalat se nikalte waqt Shaykh Sulayman muskura rahe the. To jo Musalman unki himayat mēn aaye the, unhon ne samjha ke shayad unko bari kardiya gaya hai, is liye unki izzat mein anāsheed padne lage. Hamare Shaykh Allah ke us faisle se khush aur mutma'in the jo Allah ne unke liye muqarrar kiya tha. Ek support campaign chalayi gayi hashtag #مؤامرة_محاكمة_العلوان ke zariye, jisme bohot se Shuyukh ne Shaykh Sulayman al-'Alwan ka saath diya. Un mein se thhe: Dr. 'Iyad al-Qunaybi, Shaykh al-Muhaddith 'Umar al-Hadushi, Shaykh Ahmad Musa Jibril.

Shaykh رحمه الله ne farmaya: **"Bismillāhir-Raḥmānir-Raḥīm. Jān lo ke Islām ko nāqid karne wali cheezein (Nawāqiḍ al-Islām) das hain."**

Shaykh رحمه الله ne in nawaqid ka aaghaz Bismillah se kiya; kyunke yeh Qur'an Majīd ki pairavi hai aur Nabi ﷺ ke us usloob ki itteba' hai jo aap ne apni maktūbāt aur rasā'il me istemal farmaya. Is liye maktūbāt, rasā'il aur un tamam mawaqi' me jahan dalīl se sabit ho, Bismillah se shuru karna mustaḥabb hai. Bismillah ki tarah hi tasmiyah bhi hai; Nabi ﷺ khana khane me, hum-bistari me, aur kai aur mawāqi' par "Bismillah" se ibtedā karte the yeh sab ma'lum aur mashhūr hai.

Unka qawl: **"Jaan lo ke Islām ko naqid karne wali cheezein das hain."**

"Jaanno (Know)" yeh amr ka fi'l hai, jo lafz "ilm (Knowledge)" se mushtaq hai. Is mein yeh pehlu paaya jata hai ke mukhatab ko aqal-o-tamyeez ka malik samjha jaa raha hai. Dusre lafzo mein, Yani, tum un baaton ke liye tayyar ho jao jo ab in nawaqid ke mutalliq bayan hone wali hain. Taa-ke tum unhein samajh lo aur unka maqsad bhi, taa ke tum jahalat ke andheron se nikaal kar Ilm ki roshni ki taraf aa sako.

'Nawāqiḍ' jama' hai 'nāqiḍ' ki. 'Nāqiḍ' ism-e-fa'il hai, aur gair-aqil ke liye ism-e-fa'il "fawā'il" ke wazan par jama hota hai.

"Nawāqid-ul-Islām" se murād Islām ke woh mufsidāt hain yani aisay baatil a'māl, qawl, i'tiqad jo jab kisi fard (shakhs) ke Islām par waaqe' ho jaate hain to uske islam ko fāsid kar dete hain, uske karne wale ke a'maal ko zāya kar dete hain, aur woh shakhs hamesha ke liye Jahannam mein daakhil hone walon mein shāmil ho jata hai.

(TN) Islam ke naqz ka bais banne wali chiz, kisi fi'l (Amal) ki shakal me bhi zahir ho sakti hai, kisi lisani (zubani) qawl ki soorat me bhi, aur kisi qalbī (dil'i) tasdīq yani i'tiqad (aqeedah) ki surat me bhi waqi' ho sakti hai.

Is liye har Musalman mard aur aurat par farz hai ke in nawāqid ko seekhe. Agar nahi seekhega to ho sakta hai ke in me gir jayen aur unhe pata bhi na chale, jaise ke bohat se log jo Islam ka da'wa karte hain, aaj isi me mubtala ho jate hain. La ḥawla wa la quwwata illā billah.

Unka qawl: **"Das nawaqid"**

Yeh (nawaqid) is se bhi zyada hain, lekin Shaykh رحمه الله ne in das ko is liye intikhab kiya kyunke in par musalmanon ka ijmā' hai. Jaise ke insha'Allah hum har naaqid ko bayan karte waqt wazahat karein ge.

Yeh bhi kaha ja sakta hai ke: Fuqaha (jurists) jo murtad ke ahkām ke bab me jo nawāqid ka aksar zikr karte hain, woh sab in das (nawāqid) me jama ho jati hain.

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ISLAM KE NAWAQID MEIN SE PEHLA NAAQID

Shaykh رحمه الله ne pehle nawaqid mein shirk ka zikr kiya hai. Unhon ne farmaya: ,'"**Sabse pehla naaqid shirk hai, yani Allah ke saath uski ibadat mein kisi ko shareek banana. Allah Ta'ala ne farmaya hai: "Be shak Allah us gunah ko nahi bakhshta jisme uske saath shirk kiya gaya ho, aur is ke siwa jise chahe bakhsh deta hai",[1] Aur dusri jagah farmaya:."Jo shakhs Allah ke saath shirk kare, us par Allah ne jannat haram kar di hai, uska thikana jahannum hai, aur zalimon ke liye koi madadgaar nahi."[2] Shirk mein yeh bhi shamil hai ke kisi gair Allah ke liye qurbani de jaise ke koi jin ke liye ya kisi qabar (Dargah) ke liye jaanwar ziba kare."'**

Sheikh رحمه الله ne Nawaqid ka aaghaz shirk se is liye kiya, kyun ke shirk sabse bada gunah hai jo Allah ke khilaf kiya jata hai. Yeh rabubiyat (Allah ke malik hone) ka inkaar hai, aur uluhiyyat ki tauheen hai. Yeh asal mein Allah ke barabar kisi gair ko us cheez mein samajhna hai jo sirf Allah ke liye khaas hai.

Aur kaise yeh sabse bada gunah na ho, jab banda Allah ke saath kisi aur ko ibadat mein shareek kare, jab ke Allah hi ne usay paida kiya aur niyamaton se nawaza?

Shirk ke teen qisamhein hain:

1. Shirk-e-Akbar (bada shirk)
2. Shirk-e-Asghar (chhota shirk)
3. Shirk-e-Khafi (chhupa hua shirk)

Aur Allamah Ibn al-Qayyim رحمه الله ke mutabiq shirk ki do qismein hoti hain:

1. Shirk-e-Akbar
2. Shirk-e-Asghar

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(1) An-Nisā - 48
(2) Al-Mā'idah - 72

SHIRK-E-AKBAR:

Shirk-e-Akbar woh gunaah hai jise Allah Ta‘ala taubah ke baghair maaf nahi karta, aur jis shakhs ne Allah se mulaqat is halat mein ki, to woh hamesha hamesha ke liye Jahannam mein rahega be-intiha arson tak.

Allah Ta‘ala farmata hai: **“Beshak Allah shirk ko maaf nahi karta, aur iske siwa jisay chahe maaf kar deta hai.”**[3]

Aur Allah Ta‘ala ne farmaya: **“Jis ne Allah ke saath shirk kiya, to goya woh aasman se gir gaya; phir parinday usay uchak le gaye, ya hawa usay kisi door gehri jagah mein phenkti chali gayi.”**[4]

Isi liye woh log jo qabron ke pujari hain aur doosre mushrik, jahennam mein apne ma’boodon se kahenge:

“Allah ki qasam! Hum khuli gumraahi mein mubtala the,
jab hum tumhein Rabb-ul-‘Alameen ke barabar karte the.”[5]

Haalanke woh unhein khalq, rizq, zindagi dene, maut dene mein barabar nahi banate the. Balki unhone unhein muhabbat mein barabar kiya jo ibadat ka asal maghz hai. Isi tarah ta‘zeem mein, jo ibadat ki sabse afzal qurbaton mein se ek hai.

Isi wajah se Allah Ta‘ala ne un logon ki muzammat ki jo uski ta‘zeem nahi karte. Farmaya: **“Tumhein kya ho gaya hai ke tum Allah ki azmat (waqaar) ki umeed nahi rakhte?”**[6]

Isliye hum kehte hain ke har burai aur har shar ka asal wapsi shirk ki taraf hota hai yani Allah ke saath kisi ko shareek banana.

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(3) An-Nisā - 48
(4) Al-Hajj - 31
(5) Ash-Shu‘ara - 97–98
(6) Nuh -13

Shirk-e-Akbar ke anwaa' (qismein) bahut hain, lekin inka markaz chaar qismon par mabni hai.[7] Hum inka zikr mukhtasir taur par karenge, taake lafz kam hon aur baat wazeh ho. Warna in masail par tafseel se likhna behtar aur mustahsan hai, lekin logon ki kam himmati ke sabab hum yahan sirf itna likhte hain jitna nafa pohochaye aur baat samajh mein aa jaye.

Pehli Qism: Dua mein Shirk:

Iska daleel Allah Ta'ala ka yeh farman hai: **"Phir jab woh kashti (jahaz) par sawar hote hain to Allah hi ko ikhlaas se sath pukarte hain. Phir jab Allah unhein bachakar khushki (zamin) par pahunchata hai, to achanak woh shirk karne lagte hain."[8]**

Musannif (رحمه الله) ne Al-Qawā'id al-Arba' mein farmaya: "Chauthi qaida yeh hai: Humare zamane ke mushrik pehle logon ke mushrikon se zyada sakht mushrik hain. Kyunke pehle mushrik aaraam (sukoon) ke waqt shirk karte the aur musibat me ikhlaas dikhate the. Aur hamare zamane ke mushrik har waqt sukoon ho ya musibat shirk hi karte rehte hain."

Aur unhone Muqaddima Qawā'id al-Arba' mein farmaya: "Jab shirk ibadat mein daakhil ho jaye to woh ibadat ko baatil kar deta hai, jis tarah hadas (napaki) wuzu ko baatil kar deti hai. Jab tum samajh lo ke shirk ibadat ko fasaad mein badal deta hai, Amal ko zaya kar deta hai, aur uska karne wala hamesha ke liye Jahannam ka haqdaar ho jata hai, to tumhein maloom ho jayega ke tum par sab se zyada jo cheez laazim hai wo yehi hai ke shirk ki pehchaan hasil karo. Shayad Allah Ta'ala tumhein is fande yani shirk se nijaat de de."

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(7) Dekhiye: "Majmū'at at-Tawheed", p, 5
(8) Al'- Ankabut - 65

Doosri Qism: Niyyat, Iraade aur Qasd ka Shirk:

Iski daleel Allah Ta'ala ka yeh farman hai: **"Jo shakhs duniya ki zindagi aur uski zeenat ka irada rakhta hai, hum unhein unke a'maal ka poora badla yahin (duniya mein) de dete hain, aur unki kami nahi ki jati. Yeh woh log hain jinke liye aakhirat me sirf Aag hai, aur jo kuch unhon ne yahan kiya tha woh sab zaya ho gaya, aur jise woh karte rahe woh baatil the."[9]**

Allāmah Ibn al-Qayyim رحمه الله farmate hain: "Niyyat aur iradon ka shirk ek aisa samandar hai jiska koi kinara nahi. Aqsar log is se nahi bach pate. Jis ne apne amal se Allah ke siwa kisi aur ka maqsood rakha, aur Allah ke qurb ke siwa kisi aur cheez ka irada kiya to us ne apni niyyat aur irade me shirk kiya." Ikhlaas ka matlab yeh hai ke insaan ke tamam aamaal, alfaaz, niyyatein aur irade sirf Allah ke liye khalis hon. Aur yehi Khalis Deen (Millat-e-Hanafiyyah) hai jiska Allah Ta'ala ne apne tamam bandon ko hukm diya aur iske siwa koi cheez Allah ke nazdeek qubool nahi ki jaati. Aur yehi Islam ki haqeeqat hai."[10]

Unho ne niyat ke shirk ko Shirk-e-Akbar mana un logon ke liye jinki tamam ibadat aur aa'mal Allah ke Rukh ke siwa kisi aur ke liye hoti hai. Jis par riya (dikhawa) chhaya ho, uske liye yeh Shirk-e-Asghar hai, jiska tafseeli wazahat baad mein, inn Sha Allah, di jayegi.

Teesri Qism: Ita'at Ka Shirk:

Yeh un paadriyon aur rabbiyon ki ita'at ka zikr hai jo Allah Ta'ala ki na-farmaani mein hoti hai, jaise ke Allah Ta'ala ne farmaya: **"Un logon ne Allah ko chhor kar apne Rabbiyon aur padriyon ko rab bana liya hai aur Maryam ke bete 'Isa عليه السلام ko bhi. Halaanke unhein sirf ek akelay Allah hi ki ibadat ka hukm diya gaya tha, jiske siwa koi ma'bood nahi. Woh paak hai un cheezon se jo ye uske saath shareek thehrate hain."[11]**

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(9) Hud - 15-16
(10) (TN) Al-Jawaab al-Kaafi, p. 268 (Shaya huyi hai, Dar Al Ibn Taymiyyah, Cairo, Egypt se)
(11) At-Tawba - 31

Aur is ayat ka tafsir aur wazahat wo hai jo at-Tirmidhi[12] aur unke ilawa ‘Adi ibn Hatim se riwayat hai, jinhon ne suna ke Nabi ﷺ ne yeh ayat padhte hue farmaya: “Unhon ne apne ahbar (rabbiyon) aur rahibon (monks) ko Allah ke siwa maalik bana liya.” Maine un se kaha, “Hum to unki ibadat nahi karte.” Unhone ﷺ farmaya, “Kya woh nahi rok dete jo Allah ne jaiz kiya, to woh usay haram samajhte hain, aur jo Allah ne haram kiya, usay jaiz samajhte hain?” Main ne kaha, “Bilkul.” Unhone ﷺ farmaya, “To yeh unki ibadat hai.”

Is riwayat ki sanad za‘eef hai, lekin iska ek hawala Ibn Jarir[13] ke paas bhi hai, jo Habib ibn Abu Thabit ke zariye Abu al-Bukhtari se Hudayfah tak pohanchta hai, aur ismein kuch quwwat hai.

Lekin, ayat ki tafsir jo mashhoor hai ahlu tafsir mein, koi bhi usay rad nahi karta.

Shaykh al-Islām Ibn Taymiyyah رحمه الله ne farmaya: “Yeh log, jinhon ne apne padriyon aur rabbiyon ko rabb bana liya, jab woh unki itaat karte hain ke jo Allah ne haram kiya usay jaiz samajhte hain, aur jo Allah ne jaiz kiya usay haram samajhte hain, to yeh do soorat mein hote hain:

Pehli soorat: yeh hai ke woh jaante hain ke unke rehnuma ne Allah ke deen ko badal diya hai, phir bhi unke is tabdeeli ke peeche chal pade ke jo Allah ne haram kiya usay jaiz aur jo Allah ne jaiz kiya usay haram samajhna, woh jaante hue ke yeh Rasool ke deen ke khilaf hai; to yeh kufr hai. Allah aur Rasool ne ise shirk qarar diya hai, chahe woh unke liye namaz aur sajda na karein. Jo shakhs jaante hue Allah aur uske Rasool ke deen ke khilaf kisi aur ki pairavi kare aur uske kehne ko haqq samjhe, woh bhi un jaise mushrik hai.

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(12) Jami` at-Tirmidhi - 3095
(13) Jami’ al-Bayan, 10/114
(TN) Iske Alawa aap Tafseer Ibn Katheer me bhi dekh sakte hain - Surah Tawbah, Ayat - 31 ki Tafseer, jo Dar al-Ma’rifah, Beirut, Lebanon se Shaya huyi hai, Vol, 1 Page - 467-468

Dusri soorat: Agar unka aqeeda aur iman haram ko haram aur jaiz ko jaiz samajhne mein mazboot hai, lekin woh unki itaat karte hain Allah ki nafarmaani mein, jaise ek musalman apni ghaltiyon ya ma'asiyat mein kar sakta hai jise woh ma'asiyat samajhta hai; to aise logon ka hukm gunehgaron jaisa hai."[14]

Chauthi Qism: Mohabbat Ka Shirk:

Iski daleel Allah Ta'ala ka farman hai: **"Logon mein se kuch aise hain jo Allah ke siwa doosron ko maabood bana lete hain, aur un se mohabbat karte hain jaise Allah se mohabbat karte hain."**[15] (Ayat ke aakhir tak)

Mushrikon mein apne Rabb ke ilm ki kami ki wajah se aap dekhoge ke woh buton aur doosre ma'boodon se us tarah mohabbat karte hain jaise Allah se karte hain. Balkein kuch halaton me to uska unn jhootay ma'boodon se mohabbat Allah ki Mohabbat se bhi zyada hoti hai, Us se bhi badhkar yeh ke jab unke ma'boodon ki tauheen hoti hai, wo unke liye ziada ghussa karta hai bagair iske ke Allah ke haq mein itna ghussa kare. Aur jab un ma'boodon ka zikr hota hai, to woh khush hota hai, lekin Sirf Allah ke zikr par usay wo khushi mehsoos nahi hoti. Allah Ta'ala farmata hai: "**Aur jab Allah ka zikr akela hota hai, to jin logon ka aakhirat par iman nahi unke dil uljhan me aa jate hain, aur jab unke siwa doosre maabood yaad kiye jate hain to woh khushi se bhar jate hain."**[16]

Allamah Ibn al-Qayyim رحمه الله ne farmaya: "Mohabbat ke chaar anwa' (Qismain) hain. In mein farq karna farz hai. Jo log gumrah hue, woh sirf is liye gumrah hue ke unhon ne inko alag nahi kiya.

Pehla: Allah ki Mohabbat: Lekin sirf Allah se mohabbat hi kaafi nahi ke insan Allah ke azaab se bache aur uske sawab ko hasil kare. Mashrikeen (idolaters), Eesae (christian), Yahudi (Jews) aur doosre log bhi Allah se mohabbat karte hain.

(14) Majmu' al-Fatawa - 7/70
(15) Al-Baqarah - 165
(16) Az-Zumar - 45

Doosra: Mohabbat un cheezon se jo Allah ko pasand hain: Yehi insan ko Islam mein laata hai aur kufr se nikalta hai. Allah ke nazdeek sabse zyada pasandeeda woh hai jo is mohabbat mein sabse sahi aur sabse mazboot ho.

Teesra: Mohabbat Allah ke liye: Yahi mohabbat Allah ki pasand ki cheezon se mohabbat ke bunyadi usoolon me se hai. Insan ka Allah ki pasand ki cheezon se mohabbat tabhi mukammal hoti hai jab woh Allah hi ke liye mohabbat kare.

Chautha: Mohabbat kisi cheez se Allah ke saath: aur yeh mohabbat shirk se mutaliq hai. Jo koi kisi cheez ko Allah ke saath mohabbat kare, lekin Allah ke liye nahi, usne us cheez ko mohabbat me Allah ke Barabar (rival) bana liya hai. Yahi mohabbat hai Mushrikeen ki.”[17] (yaha shaykh ibn al qayyim ka qawl muqammal hota hai)

Ye chaar qisam ke Shirk-e-Akbar hain sab Islām se bahar nikalte hain, kyun ke ye ibadat ke aamal hain, aur Allah ke siwa kisi aur ki ibadat karna shirk hai. Jaise Allah Taʻala ne farmaya: **“Jo koi Allah ke siwa kisi aur maabood se dua maange jiske liye uske paas koi daleel na ho, to uska hisaab uske Rabb ke paas hai. Dar haqeeqat, kufr karne wale kabhi kamyab nahi honge.”**[18] Allah ne unhe kafir kaha, kyun ke unhone Allah ke siwa kisi aur se dua maangi.

Shirk-e-Akbar ke andar shamil hai: Allah ke siwa kisi aur ke liye qurbani dena, kyun ke Allah ke liye qurbani dena aur uske qareeb hona sab se azeem tareeqon me se hai. Jaise Allah Taʻala ne farmaya: **“Toh apne Rabb ke liye namaz padho aur qurbani do (sirf usi ke liye).”** Aur Allah Ta'ala ne farmaya: **“Kaho: ‘Beshak meri namaz,**[19]**meri qurbani, mera jeena aur mera marna sab Allah ke liye hai, jo saare alam-ka Rabb hai.”**[20]

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(17) (TN) Al-Jawaab al-Kaafi, p, 370-371 (Shaya huyi hai, Daar Al Ibn Taymiyyah, Cairo, Egypt se)
(18) Al-Muminun - 117
(19) Al-Kauthar - 2
(20) Al-An’am - 162

Qurbani ka matlab hai jaanwar ko Zabiha karna. Jo koi Awliya, but (Idols), ya jinn ke liye qurbani kare jaise kai jahil log junubi (Southern) ilaqon me aur Makkah ke kuchh aas-paas ke ilaqon me karte hain jahan mera ghar hai, wo Islām se nikal gaye aur kufr aur gumrahi ke daire me daakhil ho gaye, kyun ke ye sab se azeem ibadat ka amal Allah ke siwa kisi aur ke liye kiya gaya.

In mein se: kisi aur ke liye qasam khana (vowing) shirk-e-akbar hai, kyun ke qasam khana ibadat ka amal hai, jaise ke Allah Ta'ala ne farmaya: **"Woh apni qasamon ko ada karte hain"**[21] Aur Allah Ta'ala ne farmaya: **"Jo kuch bhi tum kharch karte ho ya qasam khate ho, to Allah use jaanta hai."**[22]

Jo shakhs mombatti, gosht ya kisi aur cheez ke liye qasam khata hai (Mannat Manta hai), to usne apni gardan se Islam ka qalada utaar diya hai. kyun ke qasam sirf Allah ke liye hi lena jaiz hai, aur kisi aur ki taraf qasam lena us paigam ke khilaf hai jo Allah ne Muhammad ﷺ ke zariye bheja.

Qabr ki ibadat karne walon ke aamal jo padosi mumalik aur dusre log karte hain, jahan wo khud ko faida ya kisi aur ko nuqsan ya faida pohchane ke irade se, uske liye nazr (Mannat) karte hain, ye Shirk-e-Akbar hai aur Islām se nikal deta hai. Jo koi kehta hai ke ye Shirk-e-Asghar hai, to wo gumraah hua aur bina ilm ke baat karta hai. (Allah ki madad mangte hai, usi par bharosa hai, aur koi quwwat aur taqat nahi siwa uske).

Aur is me shamil hai isti'azah aur istighatha; ye sab agar Allah ke siwa kisi aur ke liye ho, to ye Shirk hai.

SHIRK-E-ASGHAR:

Aur jo koi iska shikar ho aur Allah se milay, to wo Allah ki marzi par hai; agar Allah chahen to use maaf kar de aur Jannat me daakhil kar de, aur agar chahen to saza dein, magar iska rasta -

(21) Al-Insan - 7
(22) Al-Baqarah - 270

Jannat ki taraf hai. Kyun ke Chota Shirk apne shahir (karne wale) ko Jahanam me hamesha nahi rakhta, lekin ye battarin khatre ke laayak hai, is liye is se hamesha bachna chahiye.

Shirk-e-Asghar ke anwa‘ (Qismon) me ye bhi shamil hai: Allah ke siwa kisi aur ki qasam khai jaye, jab tak ke us ka irada us maqsood ki ta‘zeem na ho. Agar qasam ka maqsad ta‘zeem ho, to phir yeh Shirk-e-Akbar qarar paata hai.

Nabi ﷺ ne farmaya: "Jo shakhs Allah ke siwa kisi aur ki qasam khaye, to usne kufr aur shirk kiya." Is riwayat ko Ahmad, Abu Dawud, Tirmidhi,[23] aur Hakim ne Ibn ‘Umar رضي الله عنه se naql kiya hai. Hakim ne isay sahih kaha hai aur farmaya ke yeh dono Shaykhayn (Bukhari wa Muslim) ki sharaait par hai, jabke adh-Dhahabi ne is par khamoshi ikhtiyar ki.

Aur shirk-e-asghar ki qisamon mein se ek yeh bhi hai: Insaan ka riya-kari (dikhawa) karna aur logon ko pasand aane ke liye amal karna.

Aur Nabi ﷺ ne farmaya: "Tumhare liye jis cheez ka mujhe sabse zyada khauf hai woh shirk-e-asghar hai.' Unse poocha gaya: 'Woh kya hai?' To unhone ﷺ ne farmaya: 'Riya'."[24]

Isay Imam Ahmad ne riwayat kiya hai aur dusre muhaddiseen ne bhi, Mahmood bin Labeed ki riwayat se, aur iski sanad hasan hai.

Agar shirk-e-asghar sahaba ke liye khauf ka bais tha, jo Nabi ﷺ ke saath the aur wahi ka nuzool dekhte the, to baqi logon ke liye to aur bhi zyada khauf ka bais hai, jin ka ilm kam ho aur iman kamzor ho, Woh unse Zyada Is fitne ke mustahiq hain. Koi bhi Muslim Is Shirk se mehfooz nahin ho sakta siwai iske ke woh apne aamāl ko sirf Allah ke liye khalis kare aur Rasool Allah ﷺ ki pairwi karne ka jazba rakhta ho.

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(23) Jami at-Tirmidhi - 1535
(24) Musnad Ahmad - 23630

Aur Jab ‘Allāmah Ibn al-Qayyim رحمه الله ne sooraj aur chaand ke pujnay walon, aag ke pujnay walon aur dusron ke shirk ka zikr kiya, to unhon ne farmaya: "‘Jahan tak ibadat ke andar hone wale shirk ka ta‘alluq hai, to yeh is qism ke shirk se halka aur aasaan hai. Kyunki yeh us shakhs ki taraf se hota hai jo yaqeen rakhta hai ke Allah ke siwa koi ma‘bood nahi, na koi nuksaan pohoncha sakta hai, na koi faida de sakta hai, na koi rukawat ko door kar sakta hai ya rizq rok sakta hai siwa Allah ke. Aur na uske saath koi ma‘bood hai, na koi aur Rab. Lekin phir bhi woh mu‘amlaat aur ibadat mein Allah ko tanha nahi karta. Balki kabhi woh apni nafs ke liye ibadat karta hai, kabhi duniya talash karta hai, kabhi logon mein rutba, izzat aur maqam chahata hai. Fir uske Amal ka ek hissa Allah ke liye hota hai, aur uske nafs aur uski khwahishat ka bhi ek hissa hota hai. Shaytan ka bhi ek hissa hota hai, aur makhluq ka bhi ek hissa. Yeh bohat se logon ka haal hai."[25]

Yeh wahi Shirk hai jiske baare mein Nabi ﷺ ne farmaya, jaisa ke Ibn Hibban ne apni Sahih mein aur Imam Bukhari ne apni kitab Al-Adab Al Mufrad me riwayat kiya: "Is Ummat ka Shirk siyah cheenti se bhi zyada posheeda hota hai." Unhone arz kiya: "Hum is se kaise bach sakte hain, ya Rasool Allāh?" Aap ﷺ ne farmaya: Kaho: Yā Allāh Main jaante hue tere saath kisi ko shareek banane se teri panah maangta hoon, aur jo mujhe maloom na ho us par tujh se maghfirat talab karta hoon."[26]

Aur Allah Ta‘ala ne farmaya: **"Keh do: Main tumhari hi tarah ek insaan hoon. Meri taraf yeh waḥy ki gayi hai ke tumhara Ma‘bood bas Ek hi Ma‘bood hai. To jo shakhs apne Rab se mulaqaat ki umeed rakhta ho, to woh nek amal kare, aur apne Rab ki ibadat mein kisi ko bhi shirk ke taur par shareek na banaye."**[27]

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(25) (TN) Al-Jawab Al-Kafi - p, 256 (Shaya huyi hai, Daar Al Ibn Taymiyyah, Cairo, Egypt se)
(26) Al-Adab Al-Mufrad - 716
(27) - Al-Kahf - 110

Iska matlab hai: sirf ek hi rabb hai, aur uske siwa koi aur rabb nahi. Isi tarah, tumhari ibadat bhi sirf usi ke liye honi chahiye. Jis tarah tum usay wahdaniyat mein akela samajhte ho, waise hi usko ibadat mein bhi akela aur khaalis maanna wajib hai, taa-ke nek a'maal Riya se paak hon aur Sunnat ke mutabiq hon. Aur Umar ibn al-Khattab رضي الله عنه ki du'a yeh hai: "Ya Allah, mere amaal ko nek bana de, unhein khaalis apni zaat ke liye kar de, aur kisi aur ke liye un mein se koi hisa na rakh."[28]

Ibadat mein yeh Shirk (ya'ni Riya) amal ke ajr ko zaya kar deta hai. Agar wo amal farz ho, to banda is par saza paata hai, kyunke wo us shaks ki tarah hota hai jisne us amal ko kiya hi nahi isliye ke usne Allah ke hukm ko chhoda. Yeh baat yaqini hai ke Allah Ta'ala ne ibadat ko sirf apne liye ikhlaas ke sath karne ka hukm diya hai.

Allah Ta'ala ne farmaya: **"Aur unhein sirf yeh hukm diya gaya ke Allah ki ibadat karein, us ke liye deen mein ikhlas rakhein, seedha rasta ikhtiyar karein, namaz qayam karein aur zakat dein. Aur yahi sahi deen hai."**[29]

Jo bhi Allah ke liye apni ibadat me ikhlaas na rakhe, usne woh kaam nahi kiya jo usse hukm diya gaya tha. Balki usne aisi cheez ki jo usse hukm nahi hui, is liye yeh na durust hai aur na qabool ki jaayegi.

Aur Nabi ﷺ ne Hadees e Qudsi mein farmaya ke "Allah Ta'ala ne farmaya: 'Main shirk mein shareekon ka mohtaaj nahi hoon. Jo koi koi amal kare aur mujhe kisi aur ke saath shareek kare, to woh amal us shareek ke liye hai, aur main us se paak hoon."[30]

Ye shirk do qisam ka hota hai: maaf hone wala aur na-maaf hone wala." Ibn al-Qayyim رحمه الله ka bayan yahan khatam hota hai, Allah Ta'ala un par rahem kare.

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(28) Kitab Al-Zuhd - 617
(29) Al-Bayyina - 5
(30) (TN) Sunan Ibn Majah - 4202, Iss se milti julti ek riwayat 'sahih Muslim' me hai, hadees no - 2985

Allah ke siwa kisi aur ke liye kiye gaye amal do halat mein hote hain:

1. Saaf Riya (show off):

Amal ka maksad sirf Dunya ke liye yani Makhlooq ko mutassri karna aur logon ko dikhawa karna hota hai, jaise munafiqeen ka amal, jiske liye Allah ne farmaya: **“Jab wo namaz ke liye khade hote hain, to bohot susti ke sath khade hote hain logo ko dikhane ke liye, aur Allah ko sirf thoda yaad karte hain.”**[31]Koi Musalman ispe shakk nahi karta ke aisa amal tabah ho jata hai aur is ka saathi (yani amal karne wala) Allah Taʿala ki nafrat ka mustahiq hai.

2. Amal Allah ke liye tha, lekin Riya us me zahir hui:
Iske do halat hain:

A. Riya shuru se mojood thi.
B. Amal ke dauran ya baad me Riya zahir hui.

Jahan tak pehla haal hai, amal khatam ho jata hai aur qabool nahi kiya jata. Is ka saboot wo Hadees hai jo Muslim ne apne Sahih mein Abu Hurairah رضي الله عنه se riwayat ki, jinhone farmaya ke Nabi ﷺ ne farmaya: **“Allah Taʿala ne farmaya: ‘Main shareekon se bilkul mustaghni hoon. Jo koi amal kare aur us mein mere saath kisi aur ko shareek kare, to main usay uske shirk ke saath akela chhod deta hoon.”**[32]

Jahan tak baat hai jab Riya insaan par asar kar jaye aur usay muta'asir kare, toh kuch ulama ka kehna hai ke us ka tamam amal fasid ho jaata hai. Kuch ulama yeh kehte hain ke agar woh is se mutasir hota hai, toh uski ikhlaas par usay ajr milta hai, lekin Riya ka bojh us par hota hai. Jahan tak uski jidd-o-jehad

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(31) An-Nisa - 142
(32) Sahih Muslim - 2985

aur nafs se rokne ki koshish ka ta'alluq hai, to usay Allah ke farman ka hissa milta hai, Allah Ta'ala farmata: "**Lekin jo apne Rab ke huzoor kharay hone ka khauf rakhta hai aur apni nafs ko hawa (gunah ki khwahish) se roakta hai, To yaqeenan Jannat unka maqsood hai."**[33]

Jahan tak us shaks ka ta'alluq hai jo Allah ki raah me jihad karta hai, aur uski niyyat ye bhi hai ke ghanaimat haasil kare, to is amal ke hukm mein ulema ke darmiyan ikhtilaf hai.

Ibn al-Qayyim رحمه الله nee 'I'lam al-Muqi'in' me farmaya: "Ye us shaks ke masle ki tarah hai jo namaz kisi ajar (Mawza, Payment) ke liye ada karta hai. Agar usne ajar (payment) na liya, to bhi wo namaz ada karta hai, lekin uski niyyat dono thi, Allah ke liye aur ajar (Mawza, Payment) ke liye. Isi tarah jaise koi shakhs sirf farz ada karne ke liye Hajj karta hai, taake log kahen ke falan shakhs ne Hajj kar liya hai, ya woh sirf is liye Zakat ada karta hai, toh aisa amal usse qubool nahi hota."[34]

Ibn Rajab رحمه الله ne farmaya: "uski amal ka sawab is wajah (yani riya ki wajah) se kam ho jata hai, lekin poori tarah khatam nahi hota."

Unhon ne رحمه الله ye bhi farmaya: "Humne pehle bhi ahadees ka zikr kiya jo sabit karti hain ke jo koi apni jihad ke zariye dunya ke faide ka talabgaar ho, uske liye koi sawab nahi hai. Aur ye is liye hai ke uska jihad me sirf duniya ka maqsad tha."[35]

Is ke mutabiq, farq hai un logon ke darmiyan jo jihad karte hain zikr (Tarif) aur sawab ke liye, aur jo jihad karte hain ghanimat (maal, poils) aur sawab ke liye.

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(33) An-Nazi'at - 40-41
(34) I'lam al-Muqi'in - 2/163
(35) Jami' al-'Ulum wal-Hikam - p, 15

Pehla haal: Iska saboot hai Hadees Abu Umamah رضي الله عنه se jo An-Nasa'i ne riwayat ki, sanad-hasan ke saath: "Ek aadmi Nabi ﷺ ke paas aaya aur poocha:.'Ya Rasool Allah, Aisa shakhs jo jihad kare aur sawab aur zikr (Taarif, fame) talash kare, uska kya haal hoga?' Nabi ﷺ ne jawab diya: 'Uske liye kuch bhi nahi hai.' Ye jawab Nabi ﷺ ne teen dafa dohraya: 'Uske liye kuch bhi nahi hai.' Phir Nabi ﷺ ne farmaya: 'Allah kisi bhi amal ko qabool nahi karta siwaye us ke jo ikhlas ke saath ho aur sirf Allah ke liye kiya gaya ho'"[36]

Dusra haal: Jo jihad ghanimat (Maal) aur sawab ke liye ho, iski tafseel humne pehle zikr kiya hua hai, Aur Allah behtareen jaanta hai.

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(36) Sunan an-Nasai - 3140

ISLAM KE NAWAQID MEIN SE DOOSRA NAAQID

Shaykh رحمه الله ne farmaya: **"Jo koi apne aur Allah ke darmiyan waseele (intermediaries) banata hai, unhein pukarta hai, unse maangta hai (Dua mangta hai), aur unpar bharosa karta hai, to woh ijma' ke mutabiq kafir ho gaya."**

Main kehta hoon: Ye naaqid (Islam ko khatam karne wala amal) un sab se aam Nawaqid me se hai jo aksar logon me paaye jate hain, aur insaan ke liye sab se bada khatra hai. Kyunke bohot se log jinhen Islam ka laqab diya gaya hai, wo Islam aur uski haqeeqat nahi jante, aur Allah, Azza wa Jal ke aur apne darmiyan waseele (intermediaries) rakhte hain. Wo un waseelon ko pukarte hain, takleef door karne, musibat hal karne aur mushkilat ko asaan karne ke liye. Ye log ijma' ke mutabiq kafir hain, kyunke Allah, Azza wa Jal ne kitaab nazil ki aur Rasool bheje sirf apni ibadat ke liye, kisi shareek ke bagair, lekin qabr ki ibadat karne walo ne isko rad kar diya aur waseelay bana liye, unse faida aur nuqsan door karne ke liye maangte hain. aur is kaam ko unhon ne us ibadat ka hissa samjha jo Allah ne hukm di hai. aur jo bhi is cheez ko inke khilaf rad kare, unka ilzam hota hai ke wo Awliya aur saliheen ka ihtiram nahi karte.

Aur apni fasid (ghalat) soch me wo log kehte hain ke wo Allah se seedha nahi maangte, Allah ki azmat ke liye, aur kehte hain: Allah ke liye to zaroori hai ke koi waseela (intermediary) lein, bilkul usi tarah jaise ek badshah se sirf waseele ke zariye hi sawaal kiya jata hai. Aur Allah is baat ke liye badshah se bhi zyada haqdar hai.

Ye log, (walli' audh billāh) Allah ko majzoom makhluq ke saath milate hain jo naqis aur majboor hai. Isi raaste par wo chale, jab tak ke Islām se bahar na ho gaye. Aur Kitaab aur Sunnat me bohot si cheezein maujood hain jo unke daaway ko ghalat sabit karti hain aur unke dalail ko khatam kar deti hain.

Aur jo Qur'ān ko samajhne ki koshish karta hai hidayat talash karte hue aur haqq ko tarjeeh dete hue, uske liye ye baat wazeh

ho jati hai, aur uske liye deen ki tanhaayi aur logon ka Allah ke deen me jahalat bhi wazeh ho jati hai.

Allah Ta'ala ne farmaya: **"(Aye Paigambar ﷺ kaho inn kafiro se ke) : pukaro unn ko jinhen tum ney Allah kay siwa khuda samjha huwa hai. woh aasmano aur zameen mein zarra barabar kissi cheez kay malik nahi hain, naa unn ko aasman o zameen kay moamlaat mein (Allah kay sath) koi shirkat hasil hai, aur naa unn mein say koi Allah ka madadgaar hai. Aur Allah kay samney koi sifarish kaar-aamad nahi hai, siwaye uss shaks kay jiss kay liye khud uss ney (sifarish ki) ijazat dey di ho"**[37]

Aur Allah Ta'ala ne farmaya: "**Kaho (ke mushrikon) jin logon ki nisbat tumhe (mabood hone ka) gumaan hai unko bula dekho woh tumse takleef ke door karne ya uske badal dene ka kuchh bhi ikhtiyar nahi rakhte. Yeh log jinko (Allah k siwa) pukaarte hain woh khud apne Parwardigaar k yahan zariya-e-taqreeb talaash karte rahte hain ke kaun unme (Allah ka) zyada muqarrab (hota) hai aur uski rehmet k ummidwaar rahte hain aur uske azaab se khauf rakhte hain beshak tumhare Parwardigaar ka azaab darne ki chiz hai."**[38]

Aur Allah Ta'ala ne farmaya: "**Aur Allah Ta'ala ko chhod kar kisi aise (man-gharat ma'būd) ko mat pukaro jo tumhe na koi faida pohcha sakta hai, na koi nuqsan. Phir bhi agar tum (bifarz-e-muhal) aisa kar baithe, to tumhara shumaar bhi zalimon mein hoga. Aur agar tumhein Allah koi takleef pohcha de to uske siwa koi nahi jo usay door kar de, aur agar woh tumhein koi bhalaai pohchane ka iraada kar le to koi nahi jo uske fazl ka rukh pher de. Woh apna fazl apne bandon mein se jis ko chahta hai pohcha deta hai, aur woh bohot bakshne wala, bada meherban hai."**[39]

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(37) Saba, 22-23.
(38) Al-Isra, 56-57.
(39) Yunus, 106-107.

Aur Allah Ta'ala ne farmaya: **"Aur agar tum un se poochho ke aasmanon aur zameen ko kis ne paida kiya hai? To woh zaroor yehi kahenge ke Allah ne. (Un se) kaho: 'Zara mujhe ye batao ke jo log Allah ko chhod kar jin (buton) ko pukarte hain, agar Allah mujhe koi nuqsan pohchane ka iraada kare to kya ye uske pohchaye hue nuqsan ko door kar sakte hain? Ya agar Allah mujh par meherbani farmaana chahe to kya ye uski rehmat ko rok sakte hain?' Kaho: 'Mere liye Allah hi kaafi hai. Bharosa rakhne wale usi par bharosa rakhte hain."[40]**

Qur'ān mein is se zyada kain aise ayaat hain jo sirf Allah ki ibadat mein ikhlaas ki farziyat ko zahir karte hain, aur Allah aur uski makhlooq ke darmiyan waseele (intermediaries) rakhne ke khilaf daleel hain.

Aur Allah Ta'ala ne farmaya: "**Aur (Aye Paighambar ﷺ) jab mere bande aap se mere baare mein poochhein to (aap unse keh dein) ke main itna qareeb hoon ke jab koi mujhe pukarta hai to main pukarne wale ki pukar sunta hoon. Is liye unhein bhi meri baat dil se qubool karni chahiye, aur mujh par iman lana chahiye, taake woh raah-e-raast par aa jaayein."[41]**

Issi tarah, jab Nabi ﷺ se kaha gaya, "Jo Allah aur aap ne chaha,' to unhone farmaya, 'Kya tumne mujhe Allah ke barabar qarar diya? Jo Allah ne chaha, bas wahi hoga"[42] Kyunke unke jumle mein 'aur aap ne chaha' ka matlab barabari ko zahir karta hai, jabke Allah, Azza wa Jal, sirf ek hai, is liye ibadat mein bhi wahid hona chahiye, aur woh apni makhlooq mein se kisi ke barabar nahi hai, na faida pohchane mein, na nuqsan door karne mein.

Nabi ﷺ ne aik azeem Hadees mein farmaya, jo At-Tirmidhi ne Ibn Abbas رضي الله عنه se riwayat ki aur usay sahih qarar diya: "Tum Allah key ehkam ki hifazat karo, wo tumhari hifazat -

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(40) Az-Zumar - 38
(41) Al-Baqarah - 186
(42) (TN) al-Adab al-Mufrad - 783, Aur Imam Ahmad ne bhi isko apni Mustanad me Naqal kiya hai, 1/213-214

farmaeyga, tum Allah key huquq ka khayal rakho usey tum apney qareeb paaogey, jab tum koi chiz maango to sirf Allah sey maango, jab tum madad chaho to sirf Allah sey madad talab karo, aur ye baat jaan lo ke agar sari duniya bhi jama ho kar tumhen kuchh nafa pahunchana chahey to wo tumhen is sey ziyada kuchh bhi nafa nahin pahuncha sakti jo Allah ney tumharey liye likh diya hai, aur agar wo tumhen kuchh nuqsan pahunchaney key liye jama ho jaey to us sey ziyada kuch nuqsan nahin pahuncha sakti jo Allah ney tumharey liye likh diya hai, qalam utha liye gaye aur taqdir key (sahfey khushk ho gaye hain)."[43]

Shaykh al-Islām Ibn Taymiyyah رحمه الله ne farmaya: "Bhale hi momin jaanta hai ke Allah hi har cheez ka Rabb aur Malik hai, lekin wo un asbaab ka inkaar nahi karta jo Allah ne paida kiye hain. Jaise Allah ne barish ko podon ke ugne ka sabab banaya. Allah Ta'ala ne farmaya: **"Aur jo paani Allah ne aasmano se nazil kiya, jis se Us ne zameen ko us ke murda hone ke baad zinda kiya, aur us me har qisam ke janwar phaila diye."**[44] Isi tarah Allah ne sooraj aur chaand ko bhi un cheezon ka sabab banaya jo Allah unke zariye paida karta hai. Aur isi tarah Allah ne shafa'at aur du'a ko bhi un umoor ka sabab banaya jiski Allah qadar karta hai. Jaise musalmanon ka kisi mayyit ki janaza ki namaz parhna; kyun ke yeh un asbaab me se hai jinke zariye Allah us par rehmat farmata hai, aur un logon ko ajr deta hai jo us ke liye du'a karte hain. Lekin asbaab ke baare me teen baatein jaanna zaroori hain:

> **Paheli:** Koi ek khaas sabab apne aap maqsood ko hasil nahi karta, balki us ke saath doosre asbaab ka hona bhi laazim hota hai. Aur is ke bawajood bhi, un (asbaab) ke saamne rukawatein hoti hain. To agar Allah Ta'ala tamam asbaab ko mukammal na kare aur un rukawaton ko door na kare, to maqsood hasil nahi hota. Aur Wo (Allah) hi hai ke jo kuch Wo chahe, wo ho kar rehta hai, chahe log na bhi chahein;

(43) Jami'at Tirmidhi - 2516
(44) Al-Baqarah - 164

aur log jo kuch chahen, wo kabhi nahi hota jab tak Allah uska irada na kare.

Doosri: kisi cheez ko sabab manna jaiz nahi jab tak is par ilm na ho. To jo shakhs kisi cheez ko baghair ilm ke ya shar'i daleel ke muqabil me sabab qarar de, to wo baatil ka irtikab karta hai. Jaise koi yeh gumaan kare ke nazr (mannat) bala ko door karne ya ne'mat hasil karne ka sabab hai. Jabke Sahihain (Bukhari aur Muslim) me Nabi ﷺ se sabit hai ke "aap ﷺ ne nazr (mannat) se mana kiya, aur farmaya: 'Yeh koi khair nahi laati, balke is se bakheel (Kanjoos) se maal nikalwane ka zariya hota hai.'"[45]

Teesri: deeni a'maal me se kisi bhi cheez ko sabab banana jaiz nahi jab tak wo Shari'at se sabit na ho. Kyun ke ibadat ka bunyadi usool hi tauqeef (sirf wahi jo Allah aur Rasool ne mashroo' kiya ho) par mabni hai. Is liye insan ke liye jaiz nahi ke wo Allah ke saath shirk kare, aur Allah ke siwa kisi aur ko pukare, chahe wo samajh le ke is se us ke kuch maqsad hasil ho jayenge. Isi tarah Allah ki ibadat bid'at ke tareeqon se nahi ki ja sakti, chahe insaan ye gumaan kar le ke un se koi faida ho jayega. Haqeeqat yeh hai ke jab insaan shirk karta hai to shayateen kabhi kabhi us ke kuch maqsad poore karne me us ki madad kar dete hain. Aur kabhi kufr, fisq aur gunaah ke zariye bhi insaan ke kuch duniawi maqsad hasil ho jate hain, lekin phir bhi ye sab us ke liye jaiz nahi, kyun ke is me jo nuksaan (mufsada) hota hai, wo us faide (maslahat) se kahin zyada hota hai jo woh samajhta hai. Rasoolullāh ﷺ to is liye bheje gaye ke maslahaton ko hasil kiya jaye aur un ko poora kiya jaye, aur mufsidaton ko rok diya jaye ya kam se kam kiya jaye. To jo cheez Allah ne hukm diya, us me maslahat ghālib hoti hai; aur jisse Allah ne mana kiya, us me mufsidat hi ghālib hoti hai."[46]

(45) Sahih Muslim - 1639
(46) Majmu Al Fatawa - 1/137-138

Aur mushrik log pahele ke zamano me bhi aur aaj ke dour me bhi sirf is wajah se shirk-e-akbar me pade ke unhon ne shafa‘at ke daaman ko thaam liya; jaise Allah ne apni Kitaab me iska zikr kiya hai. Aur woh shafa‘at jiska mushrik gumaan karte hain ke woh un ke liye hogi, qayamat ke din bilkul nafeeh (mune‘a) hai, jaise Qur’an ne kai jagahon par usay nafiy kiya aur baatil qarar diya hai.

Allah Ta'ala farmata hai: “**Aye imaan walon Jo kuch Hum ne tumhe diya hai us me se kharch karo, us se pehle ke ek aisa Din aa jaye jisme na koi tijarat chalegi, na dosti kaam aayegi, aur na hi shafa‘at (jis par log bharosa karte hain) faida degi. Aur zaalim to woh log hain jo kufr ikhtiyar kiye hue hain.”**[47]

Aur Allah Ta'ala ne farmaya: **“Aur (aye Paighambar ﷺ) tum is wahi (Quran) ke zariye un logon ko khabardar karo jo is baat ka khauf rakhte hain ke unhein unke Rabb ke paas is haalat me jama kiya jayega ke Allah ke siwa na unka koi yaar-o-madadgaar hoga, aur na koi sifarishi.”**[48]

To yeh jo shafa‘at ka inkar (mansoob) kiya gaya hai, woh shafa‘at hai jo Allah ke siwa kisi aur se maangi jati hai. Kyun ke Allah Jall Shaanuhu wa ‘Azza Sultanuhu ne apni Kitaab me kai jaghon par shafa‘at ka zikr kiya hai.

Jaise Allah Ta‘ala ne farmaya: "**Kaun hai jo Allah ke huzoor uski ijazat ke baghair kisi ki shafa‘at kar sake?.”**[49]

Aur Allah Ta‘ala ne farmaya: **“Aur woh (farishte aur nek bande) kisi ki shafa‘at nahi karte magar usi ke liye jis se Allah raazi ho.”**[50]

Aur Allah Ta‘ala ne farmaya: **“Keh dijiye, ke sifarish to tamam ki tamam Allah hi ke ikhtiyar me hai.”**[51]

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(47) Al-Baqarah - 254
(48) Al-An’am - 51
(49) Al-Baqarah - 255
(50) Al-Anbiya - 28
(51) Az-Zumar - 44

Aur Allah Ta'ala ne farmaya: **“Aur aasmanon me kitne hi farishte hain jinki shafa‘at (sifarish) kuch bhi faida nahi de sakti, siwai iske ke Allah jis ke liye chahe aur jis par razi ho, uske liye ijazat de de.”**[52]

Is bunyād par shafa‘at do qisam ki hoti hai:

Paheli: Shafa‘at Manfiyyah (Na-Manzoor Shafa‘at): Woh shafā‘at jo Allah ke siwa kisi aur se maangi jaye.

Doosri: Shafa'at musbatah: Woh shafa‘at hai jo sirf Allah se maangi jaati hai, aur yeh sirf ahl-e-tawheed aur ikhlaas rakhne walon ke liye hoti hai. Aur is shafa‘at ke sath do azeem sharait (qayedain) bhi laazim hain.”

Paheli Shart: Allah ka shafa‘at dene ki ijāzat dena, jaise ke Allah Ta‘āla ne farmaya: “(**Kaun hai jo Allah ke huzoor shafa‘at kar sake siwa is ke ke Allah ijazat de?).”**[53]

Doosri Shart: Rabb ka us shakhs se raazi hona jiske liye sifarish ki ja rahi ho. Jaise Allah Ta‘ala ne farmaya: **“Aur woh kisi ki shafa‘at (Sifarish) nahi karte magar usi ke liye jis se Allah raazi ho.”**[54] Yani us ka aqeeda aur amal Allah ke nazdeek maqbool ho. Jahan tak mushrikeen ka ta‘alluq hai, unke a‘maal hawa ke zarron ki tarah bikhar jaayenge, is liye unke liye koi shafa‘at nahin hogi. Yeh unke hi irade ke ulat muamala hoga. Jo cheez koi apne waqt se pehle jaldi chaahe, usay usi cheez se mehroom kar diya jata hai.

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(52) An-Najm - 26
(53) Al-Baqarah - 255
(54) Al-Anbiya - 28

ISLAM KE NAWAQID MEIN SE TEESRA NAAQID

Shaykh رحمه الله ne farmaya: **"Jo shakhs mushrikeen ki takfeer na kare, ya unke kufr mein shak kare, ya unki raah (Deen) ko pasand kare..."**

Kyunkeh Allah Jalla wa 'Ala ne unki kai ayaaton mein takfeer ki hai, aur hukm diya hai ke unse adawat (dushmani) rakhi jaye, is wajah se ke woh Allah par jhoot bandhte hain, aur Allah ke saath sharik banate hain, aur da'wa karte hain ke Allah ka koi beta hai jab ke Allah Ta'ala un ki baton se bohat buland aur paak hai. Allah, Jalla wa 'Ala, ne Musalmanon par farz kiya hai ke woh unke muqaabil me kharay hon aur unse bughz rakhein.

Koi shakhs Islam par qaim tab tak nahi samjha jata jab tak woh mushrikeen ki takfeer na kare. Pas, agar woh unki takfeer se ruk jaye jab ke unka maamla wazeh ho, ya unke kufr me shak kare jab ke haqeeqat bayan ki ja chuki ho, to woh unhi ki tarah hai.

Raha woh shakhs jo unke tareeqe (deen) ko durust samjhe, aur jo kufr aur sarkashi par woh hain us ko pasand kare, to yeh Musalmanon ke ijma' ke mutabiq kafir hai. Kyunkih us ne Islam ko uski haqeeqat ke saath samjha hi nahi.

Aur Islam ki haqeeqat yeh hai: 'Allah ke saamne Tawheed ke saath sar-e-tasleem kham karna, uski ita'at me ikhlaas ke saath farmaa-bardari karna, aur shirk aur uske logon se barā'at ikhtiyaar karna'. Jab ke yeh shakhs to mushrikeen ka saathi aur madadgaar bana hua hai unki takfeer karna to door ki baat hai.

Sahih Muslim mein Marwān al-Fazāri ke tareeq se, Abu Mālik Sa'd ibn Tāriq apne walid se riwayat karte hain, jo kehte hain: maine Rasoolullāh ﷺ ko farmate hue suna: "Jo shakhs Lā ilāha illAllāh kahe, aur Allah ke siwa jin ki ibadat ki jati hai un sab ka inkar kare, to uska maal aur uska khoon haraam ho jata hai, aur us ka faisla Allah ke paas hai."[55]

(55) Sahih Muslim - 23a

Muslim ka khoon hifazat ka mustahiq sirf is baat se nahi ho jata ke woh kahe “Allah ke siwa koi ma’bood nahi.”. Balkeh is ke saath yeh bhi laazim hai ke woh un sab Taghuto ka inkaar kare jin ki Allah ke siwa ibadat ki jaati hai. Agar woh Allah ke siwa jin ki ibadat hoti hai unka kufr nahi karta, to uska khoon aur maal mehfooz nahi hota, aur talwar uske khilaaf uthai jaati hai, kyun ke usne Deen-e-Ibrahim ki buniyadi asas me se ek ko zaya kar diya wohi Deen-e-Ibrahim jiski pairwi karne ka humein hukm diya gaya hai, bina kisi rang o roop ki kami ke, aur baghair iske ke hum Allah ke dushmanon ki khwahishaat ka lihaaz karte hue usay halka karein.

Allah Ta'ala ne farmaya: **“Tumharay liye Ibrahim aur unn kay sathiyon mein behtareen namoona hai , jab unhon ney apni qoam say kaha tha kay : humara tum say aur Allah kay siwa tum jinn jinn ki ibadat kertay ho , unn say koi talluq nahi hai. hum tumharay (aqaeed kay) munkir hain , aur hamare aur tumhare darmiyan dushmani aur bughz hameshaa baki rahega jab tak tum sirf Allah par iman na le aao.”**[56]

Yahi Millat-e-Ibrahim hai. Jo koi is se mooh moad leta hai, to us ne yaqeenan apne aap ko hi dhoka diya.

Allah Ta‘ala ne farmaya: **“Jo koi Taaghoot ka inkaar kare aur Allah par imaan le aaye, to us ne yaqeenan sab se mazboot aur pakka sahara tham liya.”**[57]

Imām Muhammad ibn ‘Abd al-Wahhāb (Allāh unki rooh ko paak kare) ne farmaya: “Taghut ka kufr yeh hai ke tum Allah ke siwa jis ki ibadat ki jati hai us ki baatil hone par yaqeen rakho, usay chhor do, us se nafrat karo, us ko rad karo aur us ke maan'ne walon se bugz aur dushmani rakho.”

Is wazāhat ke baad tum par yeh bhi wazeh ho jata hai ke aaj aksar un mulkon ke hukmran jin par ‘Islāmī mulk’ ka label laga

(56) Al-Mumtahinah - 4
(57) Al-Baqarah - 256

diya gaya hai, kis halat par hain: woh mushrikeen se dosti karte hain, unko apna qareeb banate hain, unki tazeem karte hain, aise rawābit qāim karte hain jo is baat ki dalālat karte hain ke woh unke bhai hain. Is ke bar'aks woh ahl-e-dīn ki mukhālafat karte hain, unko nuqsān pohanchate hain, unpe zulm karte hain, unko jailon mein daal dete hain. Phir batāo, is ke baad kaise unka islaam baaqi reh sakta hai?

Allah Ta'ala farmata hai: **"Aye Imān walo! Yahūd aur Nasārā ko apne dost-o-madadgaar na banao. Woh aapas mein ek doosre ke dost hain. Tum mein se jo koi unhein dost banayga, woh unhi mein se hoga. Beshak Allah zalimon ko hidayat nahin deta."**[58]

Aur Allah Ta'ala ne farmaya: **"Momin log kuffar ko momineen ke bajāy dost-o-madadgaar na banayen . aur jo aisa keray ga uss ka Allah say koi talluq nahi"**[59]

Pas har Musalman jo deen-e-Islam par hai, us ke liye laazim hai ke woh mushrikon ki takfīr kare, unhein dushman samjhe, unse bughz rakhe, aur un logon se bhi bughz rakhe jo unko pasand karte hain, ya unki taraf se dalalaat karte hain, ya unki zameen mein bina kisi shar'ī uzr ke jaye jise Allah aur uske Rasool pasand karte hon.

Aur tamam Musalmano par laazim hai ke woh apne deen ki taraf rujoo karein; usi mein hi izzat milti hai, usi se naseer (madad) haasil hoti hai, usi se mulk theek hota hai, aur usi se raushan tafreeq hoti hai Rehman ke un awliya ke darmiyan jo Allah ke deen ki nusrat karte hain, aur shaytan ke un awliya ke darmiyan jo deen par jo kuchh bhi guzarta rahe, us ki parwah nahi karte jab tak unka khana-peena aur unki khwahishaat salamat rahein.

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(58) Al-Maidah - 51
(59) Aal 'Imran - 28

Aur tamaam Musalmano par Farz hai ke woh Ibrahim Khalil (alaihis-salaam) ko apna uswah banaye, jaise ke Allah Ta'ala ne farmaya: **"Aur jab Ibrahim ne apne baap aur apni qaum se kaha: Beshak main un sab se bari-ul-zimma hoon jin ki tum ibadat karte ho, siwaay us ke jis ne mujhe paida kiya; chunancheh wahi meri rahenumai karta hai."**[60]

Ham par lāzim hai ke hum apne aqā'id aur apne Deen ki taraf rujū' karein, aur Allāh Jall wa 'Alā ke hukm par pūri tarah chalain jo usne kāfiroṅ ke bāre mein diya: **"Aye īmān walon! Un kāfiroṅ se jihād karo jo tumhare qareeb hon, aur un par sakhti dikhāo. Aur jāno ke Allāh parhezgāron ke sāth hotā hai."**[61]

Allah Ta'ala ne farmaya: **"Mushrikīn se jang karo jahan kahin tum unheṅ pāo, unheṅ pakdo, unheṅ gher lo, aur unhein pakarne ke liye har ghāt ki jagah tāq laga kar baitho. Haan, agar woh taubah kar leṅ, namāz qā'im karein, aur zakat ada karein, to unka rasta chhor do."**[62]

Jab bhi log Kitāb aur Sunnat ke mutābiq hukm chalāne se rujū' karte hain, to Allah un par dushman musallat kar deta hai. Jab bohot se hukmaran Allah ki Shari'ah ke ahkām se munharif ho gaye aur un mal'un insaan-saz qawanin (man-made laws)par razi ho gaye jin par hukm chalāne wale bhi mal'ūn hain to un ke mulk kamzor ho gaye aur tukray-tukray ho kar bikhar gaye. Dushman ne unpar azaab nāzil kiya jabke unhein khabar bhi na hui, kyonke bohot se hukmaran sirf apni kursiyon ki hifāzat ki fikr karte hain, chāhe is se Din mazbūt ho ya na ho. Halānki izzat aur istaqāmat sirf is me hai ke is Din ki nusrat ke liye kharay hua jaye, kyunke yeh har us shakhs par farz zimma hai jo qudrat aur sa'ādat rakhta ho. Lekin aksar log is se nā-wāqif hain, aur is ka sabab bure mushiron (Advisors) ki mashware, aur kai da'iyon ki is pehlu par tawajjuh ki kami ki wajah hai. Wallāhul-Musta'ān.

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(60) Az-Zukhruf - 26-27
(61) At-Tawbah - 123
(62) At Tawbah - 5

Har Musalmān ko janna chahiye ke kāfir log puri koshish aur jazbe ke sath lagatar is koshish mein hain ke Musalmān ko uske Deen se door kiya jaaye, apnī hasad aur bughz ki wajah se. Agar Deen ka ghayoor (Ghairatmand) insaan is gaflat ki neend se nahi jagta, to woh ek aise waqt par apni ungliyaan pachtawen mein kaatega jab pachtana kisi kaam ka na hoga. aur apnī amal kā phal khud hi chakhega kyun ke 'Jo qital nah kare, us par hamla hota hai'.

Har aalim, daa'i, khateeb aur Masjid ke Imaam par farz hai ke woh logon ko kuffaar se dosti aur ittihad karne ke khatre bayaan karein, Allah ki Kitaab aur Rasul ﷺ ki Sunnat se shar'i daleelon ke saath. Aur unhein yeh bhi wazeh karein ke un (kuffaar) ki zameenon mein jaana, ya unhein Musalmaanon ki sarzameen mein dakhil hone dena kitna sakht khatarnaak hai. Kyunki Allah Ta'ala ne Musalmaan aur kaafir ke darmiyan dosti aur qarabat ka rishta kaat diya hai, chahe woh sab se qareebi rishtedaar hi kyun na ho. Jaisa ke Allah Ta'ala ka farman hai: **"Aey Imaan walon! Apne baap dada aur apne bhaiyon ko Sarparaat (dost) na banao agar woh iman ke muqabilay mein kufr ko tarjeeh dete hon."**[63]

Aur Allah Ta'ala ne farmaya: "**Tum aise log nahi paoge jo Allah aur Aakhri Din par iman rakhte hon, phir woh un logon se muhabbat karein jo Allah aur Us ke Rasool se dushmani rakhte hain, chahe woh unke baap hon, ya unke bete, ya unke bhai, ya unke qabeelay (Khandaan) wale hi kyun na hon. Yeh woh log hain jinke dilon mein Allah ne iman naqsh kar diya hai, aur Unhein Apni taraf se Ruh (madad) ke saath ta'yed ata farmata hai."**[64]

Aur Allah Ta'ala ne farmaya: **"Aye imaan walo! Mere dushmanon aur apne dushmanon ko apna dost na banao. Tum unki taraf dosti ka paighaam bhejte ho, jabke woh us Haqq par kufr karte hain jo tumhare paas aa chuka hai. aur tumhe aur Nabi ﷺ jala watan kardiya, sirf is wajah se ke tum -**

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(63) At-Tawbah - 23
(64) Al-Mujadilah -22

apne Rabb par iman rakhte ho, Agar tum meri raah mein jihad ke liye nikle ho aur meri raza talash kar rahe ho (to unse dosti na karo). Tum unke paas chup kar mohabbat ka paighaam bhejte ho, jabke main khoob jaanta hoon jo tum chhupate ho aur jo tum zaahir karte ho. Tum mein se jo bhi yeh kaam karega, woh yaqeenan seedhi raah se bhatak jaayega."[65]

Isi liye Nabi ﷺ ne farmaya, jaise ke do Sheikhayn (Bukhari aur Muslim) ne Hadees Usamah bin zaid r.a. se riwayat ki: "Musalmaan kaafir ka waris nahi ban sakta, aur na hi kaafir Musalmaan ka waris ban sakta hai."[66] Musalmaan aur kaafir ke darmiyan (duniyaawi) rishta maujood ho sakta hai, lekin Nabi ﷺ ne is ta'alluq ko kaat diya aur unke darmiyan miraas (wirasat) ka hukm bilkul khatam kar diya.

Nabi ﷺ se saheeh riwayat mein aata hai ke: "Musalmaan ko kaafir (qisas) mein qatl nahi kiya jaata."[67] Aur yeh hukm is ke siwa kisi wajah se nahi hai magar is liye ke kuffaar ko neecha dikhaya jaye (un ka rutba ghataaya jaye).

Yeh kaise na ho, jabke Allah Jal wa 'Ala ne farmaya: **"Mushrik to sirf najas (na-paak) hain."**[68]

Har Musalmaan ko maloom hona chahiye ke kuffaar chahe Yahoodi (jews) hon, Nasara (Christian) hon ya doosre kabhi Musalmaanon se sulah nahi karenge, na unke saath aman mein rahenge, aur na unse raazi honge, jab tak Musalmaan unki raah par na chal padain aur unki pairwi na karen. Jaise Allah Ta'ala ne farmaya: **"Aur Yahood o Nasara tum se kabhi bhi raazi nahi honge jab tak tum unke mazhab ki pairwi na kar lo. Keh do: Haqiqi hidayat to sirf Allah ki hidayat hai. Aur jo ilm tumhare paas (wahy ke zariye) aa chuka hai, agar kahin tum ne is ke baad bhi un logon ki khwahishaat ki pairwi kar li, to tumhein -**

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(65) Al-Mumtahinah - 1
(66) Sahih al-Bukhari - 6764
(67) Sunan Ibn Majah - 2659, Sahih al-Bukhari - 6915
(68) At Tawbah - 28

Allah se bachane ke liye na koi himayati hoga aur na koi madadgaar."[69]Yeh Allah ki taraf se dhamki aur sakht wa'eed hai un logon ke liye jo kuffaar ke deen ki pairwi karte hain, aur aise shakhs ke liye Allah ke siwa na koi wali hoga na koi madadgaar.

Aur Nabi ﷺ ne hukm diya ke mushrikon se juda ho jao, taa ke unmein se na ban jao. Aur unhone is hukm ko zor de kar farmaya: **"'Main har us Musalmaan se paak hoon jo zahiri mushrikon ke darmiyan rehta ho.' Logon ne kaha: 'Aey Allah ke Rasool ﷺ, kyun?' Unhone farmaya: 'Taake unki aag ek doosre ke samne zaahir na ho.'"**[70]

An-Nasa'i aur doosron ne sahih sanad ke saath riwayat ki hai, Bahaz ibn Hakim se, unke walid se, unke dada se, Nabi ﷺ se riwayat hai ke unhone farmaya: **"Allah kisi mushrik ka amal uske Islam qabool karne ke baad tab tak qabool nahi karta jab tak woh mushrikon se Musalmaanon ke taraf juda na ho jaye."**[71]

Aur hum Allah Jall wa Ala se shikayat karte hain deen ki tanhaayi aur musalmanon ke haalaat ke tabadlay ke baare mein; woh yeh wazeh aur darawani aayaat sunte hain, phir bhi woh unke (kuffaro ke) mulkon ki taraf jate hain, unke saath baithte hain, unke saath khate hain aur unke saath hansi-mazaak karte hain.

Nabi ﷺ ne farmaya: "Jo shakhs kisi mushrik ke saath mil jaye aur uske saath rehta ho, to woh uske jaisa hi hai."[72]Abu Dawud ne isay Samurah ibn Jundub se riwayat kiya hai. Is hadees mein kuch kamzori maujood hai, lekin yeh pehle zikr ki gayi baaton ki tasdeeq karta hai.

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(69) Al-Baqarah - 120
(70) Sunan Abi Dawud - 2645
(71) (TN) Shaykh (Al Alwan) ne is silsile mein An-Nasa'i ki hadees ka zikr kiya hai, magar meri mo'assar tahqiqat ke dauran ye hadees An-Nasa'i me daryaft nahi hui. Lekin Yahi matn aur sanad ke saath ek hadees Ibn Majah me maujood hai, jiska hawala hai - Sunan Ibn Majah - 2536.
(72) Sunan Abi Dawud - 2787

Millat-e-Ibrahim kahan hai?
Allah ke liye muhabbat aur nafrat kahan hai?
In mein se koi baat aksar logon ke sar tak bhi nahi pohanchti.

Allamah Sulayman ibn Sahman رحمه الله unhone farmaya she'r ke misron (lines) mein:

"Millat-e-Ibrahim ki raah chhor di gayi, mitt gayi yahan tak ke us ke nishaan bhi dhundlay ho gaye.

Woh ham mein se ghayab ho gayi aur kaise na hoti, jabke aandhiyon ne use har simt se udaa diya?

Deen to asal mein sirf muhabbat, bughz, wafa aur bara'at ka naam hai, gunehgar bhatakay hue logon se alag rehne ka taqaza hai.

Ab koi is raaste par sadiq-dili se chalta nahin, Abtahi Nabi Hashim ke bete ki Deen ko mazbooti se pakarta nahin.

Hum khud dekh rahe hain ke Deen par kya guzri, uska sharaf aur noor musibat ke dukhon se dhundla ho gaya.

Hum apni kotahi par ghaam karte hain, aur Allah se dua karte hain ke woh hamare kabira gunahon ko mitaa de.

Hum Allah se shikayat karte hain un dilon ki, jo sakht ho gaye hain, aur apne hi a'maal ki mail se siyah.

Kya hum aisa nahin karte ke jab koi shaks shirk aur zulm ki gandagi mein dooba hamaray paas aaye, to hum daurte hue uska istaqbal tareefon, salam aur izzat se karte hain,
aur us ke liye dawatain sajate phirte hain?

Jabke Ma'soom (Nabi ﷺ) ne har us Muslim se bara'at ki jo kuffar ke darmiyan basa reh kar unse alag na hua.

(TN) 'Al-Abtah' se murad Makkah ki ek wadi hai.

Lekin hamari duniya-parast aqal ab har qism ke gunahgar ke saath sulah aur raazi ho jana behtar samajhta hai."

Shaykh رحمه الله ke farman "ya unke tareeqe (deen) ko pasand kare" ke andar us da'wat ko bhi shamil kiya jata hai jiske taraf is daur ke bohot se log bulate hain, jin mein wo shamil hain jo socialism, la-deeniyat (secularism), ya Baathiyat ki taraf da'wat dete hain. In tamam firqon (Party, Group) ki bunyaden gumraah-kun aur kufriyyah hain, chahe unke mansubin par Islam ka label hi kyon na laga diya jaye, kyunke naam asal ko tabdeel nahi karte.

Hum Allah se shikayat karte hain us fitno-bharay ajeeb daur ki jo hum par aa padi hai. Meezan ulat chuke hain; log naamon ke peechay chal rahe hain jinke andar haqeeqat ka koi wujood nahi, aur dawaon ke peechay jin ke saath koi daleel nahi. Jo shakhs Allah ka dushman ho, jo raat din, posheeda aur zahir taur par Deen ke khilaaf jang ladta ho, jahil, bewaqoof aur hawas-parast log usay sirf is liye momin aur muwahhid samajhte hain ke woh kalimah (Shahadah) parhta hai. Aisi soorat mein Kalimah (Shahadah) ka sirf zubaani keh dena uske kisi kaam ka nahi, jabke woh Iblees ka sipahi ban kar apni jaan aur maal se is Deen ke khilaaf jadd-o-jahad kar raha ho. "Fa-Allah al-Musta'an" (Toh Allah hi se madad maangi jati hai).

(TN) Is mas'ale ke silsile mein mein do mashhoor Shaykhain ke fatwaon ka zikr karna chahunga, taake is mawdu' ko behtar taur par samajhne mein madad hasil ho sake.

1. Al-'Allamah Sulayman Ibn Sahmän رحمه الله ne farmaya: "Yeh mas'ala mera matlab hai, kafir par takfir na karne wale par takfir karna, aisi cheez hai jisme 'ulama ka ijma hai. Aur 'ulamā ka ijmä ek hujjah (daleel) hai jiska ittiba lazim hai. Balkeh kafir par takfir karna usül (din ke bunyādī qawā'id) me se hai, jisme jahālat ki koi gunjäish nahi, aur na hi kisi shakhs ke paas is par amal na karne ki koi uzr hoti hai. Balki yeh din ke wajibāt aur us ki bunyādāt me se hai. So jo shakhs un logon par takfir nahi karta jo Allah ke saath uski 'ibadat me sherk karte hain, aur unse bara'at ikhtiyar nahi karta, to haqiqat me woh Muslim nahi. Aur usko La ilaha illa Allah ka kalima bhi faydah nahi deta, chahe woh apni tamaam ibadat ki ikhlās ke saath Allah ke liye hi kare, baghair kisi sharik ke. Aur (kyunke) Tawhid chhorne wale par takfir, shirk aur uske logon se bara'at, aur mushrik par

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takfir yeh sab Asl-ud-Din (Islām ki bunyad) me se hai, jiske upar Islām ki ta'sis hoti hai.

Jo shakhs un logon ke kufr mein shak kare ya ruk jaaye jo Allah ke siwa doosron ki ibādat karte hain, uska khoon aur maal mahfooz nahi rehta. Toh phir socho, uska kya hukm hoga jo saray hi kāfir ki takfīr nahi karta? Aur yeh deen-e-Islam ki zaruriyat se maloom hai ke jo Allah ke siwa ibadat karne wale mushrikeen par takfir na karta, toh woh Islām ko jaanta hi nahi. Woh Islām jo us shakhs ka khoon aur maal haraam qarār deta hai jo is deen ko qayam karta aur us par sabit qadam rehta hai." (Hāshiyah Subul as-Salām fī Sharḥ Nawāqiḍ al-Islām, Safha, 100–101)

2. 'Jo Kafir ki Takfīr na kare' is naaqid ki Tafseel mein shaykh Nasir al-Fahd فك الله أسره ka jawab (Explanation): Is mas'ale ki tafseel 4 qisamon me taqseem hoti hai:

1. Aslī Kuffar (jaise Yahoodi aur Nasara): To jo shakhs asal se hi Kafir ho jaise ek Yahoodi ya Nasrani. To jo koi uske Kufr ka inkaar kare ya uski takfīr se ruk jaaye, woh khud Kafir hota hai, kyun ke usne Taghut ka inkaar nahi kiya. Aur Tauheed tab hi mukammal hoti hai jab do cheezen saath hon:
1. Taghut ka inkaar
2. Allah par iman.
Isliye jo Yahoodi/Nasrani ko Kafir nahi manta woh khud Kafir hai.
2. Woh jo Islam chhor kar khul kar kufr ikhtiyar kare: Jaise koi apne islam chhod kar yahoodi, Nasrani ya Atheist (Mulhid) ban jaye ya kisi aur deen (dharm) me chala jaye, aisa shakhs bhi pehli qism ki tarah hai.
Aur jo uski takfīr na kare woh bhi Kafir hota hai.
3. Woh jo kisi muṭṭafiq Nawaqid (ijma'ī nawaaqid) ka irtikab kare: Jaise Allah ya Rasool ﷺ ko gaali dena, Deen ka mazaak banana
Yeh sab ijma' se kufr hai. Magar agar koi shakhs Ye tasleem karta hai ke iska qawl ya fi'l (amal) "kufr" hai (general ruling), Lekin kisi shubhaat ki wajah se mu'ayyan fard ki takfīr se ruk jaye, To yeh shakhs khud Kafir nahi hota, kyun ke usne na Qur'an ka inkaar kiya, na Sunnah ka, na Ijma' ka balke sirf mu'ayyan takfīr me shubhaat ki wajah se takfir ko tarq kardiya.
4. Woh Nawaqid jisme ulama ka ikhtilāf hai: Jaise Tark-e-Salah (Namaz chhor dena), is qism me agar koi kisi shakhs ki takfīr na kare, to woh Kafir nahi hota, chahe woh is mas'ale ki bunyaad me bhi ikhtilaf rakhta ho. Kyun ke yeh mas'ala mukhtalif–feeh hai (ulama me ikhtilaf hai). Aur Allah Jall wa 'Alā behtar jaanta hai. (Fatawa al-Ha'iriyyah, page, 31, sawal no - 25)

ISLAM KE NAWAQID MEIN SE CHAUTHA NAAQID

Shaykh رحمه الله ne farmaya: **“Jo shakhs yaqeen rakhta hai ke kisi aur ki hidayat, Nabi ﷺ hidayat se zyada mukammal hai, ya kisi aur ka hukm unke hukm se behtar hai. Ye unki tarah jaise kuch log Taghut ke hukm ko unke hukm par tarjeeh dete hain.”**

Pehla mas’ala: Jo shakhs yeh yaqeen rakhe ke Nabi ﷺ ki hidayat se badh kar kisi aur ki hidayat zyada mukammal ho,” to yeh nihayat sakht khataray ki baat hai. Aisa i‘tiqaad (aqeedah) rakhne wala Aag (Jahennam) ki taraf pher diya jata hai, kyun ke yeh naql (daleel-e-shar‘i) aur ‘aql dono ke muqabil hai.

Nabi ﷺ ne Jumu‘ah ke khutbe mein farmaya: “Amma ba‘d: Behtareen Kalam Allah ki Kitab hai, aur sab se behtareen hidayat Muhammad ﷺ ki hidayat hai.”[73] Isay Muslim ne aur dusray muhaddiseen ne Ja‘far ibn Muhammad ke tareeq se unke walid ke zariye, Jabir bin Abdullah se riwayat kiya hai.

Is me kisi qisam ka shak ya uljhan nahin ke Muhammad ﷺ ki hidayat sab se zyada mukammal hidayat hai, kyunke wahi un par naazil hui. Jaise ke Allah, Zaat-e-Jalal ne farmaya: **“Yeh to khalis wahi hai jo unke paas bheji gayi.”**[74]

Is liye, jin ulema ka ijma' ma'mool hai, unhon ne mutaffiqana yeh tasdeeq ki hai ke Sunnat Islami Shari'at ke bunyadi usoolon mein doosra bunyad hai, aur ahkam banane me mustaqil haisiyat rakhti hai. Aur halal o haram ke bayan me Qur’an ke hum-paiyda hai.

Is liye, Wo Hadees Nabi ﷺ se aayi jisme Nabi ﷺ ne ‘Umar ko kaha jab unhone Ahl-e-Kitab ki kuch likhi hui cheezen haasil ki hui dekheen: “Kya tum is mein shak mein pad gaye ho, ai Ibn al-Khattab? Us Zaat ki qasam jiske Haath me meri jaan hai,

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(73) Sahih Muslim - 867 a
(74) An-Najm - 4

main tumhare paas khalis Saaf safed (kamil aur muhkam) deen lekar aaya hoon"[75] Isse Imam Ahmad aur dusron ne riwayat kiya hai, aur iske sanad me Mujalid ibn Sa'id hai, jiske baare me Imam Ahmad ne kaha: 'yeh kuch nahi,' aur Yahya ibn Sa'id, Ibn Mahdi aur dusre muhaddisen ne bhi usse zaeef qarar diya.

Muhammad ﷺ ki Shari'at sab pichhli shari'aton ko mansookh karti hai, aur yeh sab se zyada aasaan aur suhail shari'at hai. Jaise Nabi ﷺ ne farmaya: "Allah ko sab se zyada pasandeeda Deen seedha (aasaan) aur sahih Tauheed ka Deen hai."[76] ise al-Bukhari ne al-Adab al-Mufrad me riwayat kiya hai aur apni Sahih me bhi muhkam lafzon ke saath shamil kiya aur Hafiz Ibn Hajar ne al-Fath[77] mein isse hasan qarar diya, Ibn 'Abbas ke hawale se.

To phir kaise mumkin hai ke kisi aur ki hidayat unki hidayat se zyada mukammal ho, jabke unhi se ye hidayat aayi hai, Allah ki un par rehmat aur salam ho, jaise unhone farmaya: "Us Zaat ki qasam jiske Haath me meri jaan hai, agar Musa tumhare darmiyan hote, phir tum unki pairwi karte aur mujhe chhor dete, to tum door ka sakht gumrahi me pad jaate."

Allah, jall wa 'ala ne is Ummat par fazl farmaya ke us ke liye Deen ko mukammal kar diya, aur us ke liye ni'amat ko poora kiya aur yeh sab Muhammad ﷺ ke zariye hai.

Jaisa ke Allah Ta'ala ne farmaya: **"Aaj main ne tumhare liye tumhara Deen mukammal kar diya, aur tum par apni ni'amat poori kar di, aur main Islām ko tumhare Deen ke taur par pasand karta hoon."[78]**

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(75) (TN) Mustanad Ahmad - 15156, Shaykh ne iss hadees ke bare me kaha ke isko imam Ahmad aur dusro ne kamzoor qarar diya hai, lekin al-Albani ne isse hasan qarar diya hai, Irwa' al-Ghaleel, 6/34 me. Aur is se Mushabah ek aur riwayat hai Sharh As-Sunnah l'il Baghawi - 126, me aur isko hasan qarar diya hai Al-Arna'ut ne.

(76) Al-Adab al-Mufrad - 287, Mustanad Ahmad - 2107, Al-Mu'jam al-Kabir - 11572

(77) Al-Fath Al-Bari - 94/1

(78) Al-Maidah - 3

Jo kuch Allah ne hamare liye pasand farmaya, hum bhi us se razi hain, kyunke ye wahi Deen hai jo pasandida aur maqbool tha, aur sab se fazil Rasool ﷺ ke zariye bheja gaya.

Allah Ta'ala ne farmaya: **"Beshak, Allah ke yahan Deen Islām hi hai."**[79]

Aur Allah Ta'ala ne farmaya: **"Jo shakhs Islām ke siwa kisi aur Deen ki talab kare, woh us se qubool nahin hoga, aur Aakhirat me woh nuksan uthane walon me se hoga."**[80]

Jo shakhs bhi is Deen (islam) ke siwa kisi aur cheez ki talab kare, to woh kafiron me se hai.

Doosra mas'ala: Jo shakhs ye yaqeen rakhta hai ke kisi aur ka hukm unke (Nabi ﷺ) hukm se behtar hai, jaise ke jo log Taghut ke hukm ko unke hukm par tarjeeh dete hain, to ye ulama ke ijma' ke mutabiq kafir hai. In kafiron me wo log bhi shamil hain jo Taghuti insani kanoon ko Rasool Allah ﷺ ke hukm par tarjeeh dete hain; to ye sab kafir hain, kyunke ye log aise logon ke ahkam ko tarjeeh dete hain jo unke jaise hain, ya shayad unse bhi kam hain, jabke Rasool Allah ﷺ ke hukm par, jise Allah ne duniya walon ke liye hidayat ke liye bheja, aur logon ko andheron se roshni ki taraf nikalne ke liye.

Allah Ta'ala ne farmaya: **"Alif Laam Raa. Yeh ek Kitab hai jo humne tum par nazil ki hai, taake tum logon ko unke Rabb ke hukm se andheron se nikal kar roshni (hidayat) mein le aao ya'ni us Zaat ke raste ki taraf jiska iqtidar sab par ghalib hai, aur jo har tareef ka mustahiq hai."**[81]

Har Muslim mard aur aurat ko yeh maloom hona chahiye ke Allah aur uske Rasool ﷺ ka hukm har dusre hukm se pehle hai. Jo bhi mas'alah logon ke darmiyan paida ho, uska rujoo sirf Allah aur uske Rasool ﷺ ke hukm ki taraf hi hai. Jo shakhs Allah

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(79) Aal 'Imran - 19
(80) Aal 'Imran - 85
(81) Ibrahim - 1

aur uske Rasool ﷺ ke hukm ke siwa kisi aur hukm ki taraf rujoo kare, woh kafir hai, jaise Allah ne Surah an-Nisa me farmaya hai.

Allah Ta'ala farmata hai: **"Kya tumne ne un logon ko nahi dekha jo ye da'wa karte hain ke woh us kalam par bhi iman la chuke hain jo aap par nazil kiya gaya hai aur us par bhi jo aap se pehle nazil kiya gaya tha, lekin unki haalat yeh hai ke woh apna maamla faisle ke liye Taghut ke paas le jaana chahte hain? Halaanke unko yeh hukm diya gaya tha ke woh us ka khul kar inkar karein. Aur Shaytan chahta hai ke unhein bhatka kar gehri ghumraahi mein daal de. Aur jab un se kaha jaata hai ke aao us hukm ki taraf jo Allah ne utaara hai, aur aao Rasool ki taraf, to tum in munafiqon ko dekhoge ke woh tum se poori tarah munh mod baithe hote hain. Phir is waqt in ka kya haal banta hai jab khud apne haathon ke kartoot ki wajah se un par koi museebat aaparti hai? Is waqt ye aap ke paas Allah ki qasmein khaate hue aate hain ke hamara maqsad bhalai karne aur sulah kara dene ke siwa kuch na tha. Yeh woh log hain ke Allah un ke dilon ki saari baatein khoob jaanta hai. Lehaaza tum unhein nazar-andaaz kar do, unhein naseehat karo, aur unse aisi baatein kaho jo unke dilon me asar kar jayen. Aur hum ne koi Rasool is ke siwa kisi aur maqsad ke liye nahi bheja ke Allah ke hukm se us ki ita'at ki jaaye. Aur jab in logon ne apni jaanon par zulm kiya tha, agar ye us waqt tumhare paas aakar Allah se maghfirat maangte aur Rasool bhi un ke liye maghfirat ki dua karte to ye Allah ko bahut maaf karne wala, bada mehrbaan paate. So qasam hai tumhare parwardigaar ki, Yeh log us waqt tak momin nahi ho sakte jab tak yeh apne baahmi jhagdoun mein tumhein faisil (haakim) na banaayen, phir tum jo kuch faisla karo us ke baare mein apne dilon mein koi tangi mehsoos na karein, aur us ke aage mukammal tor par sar-e-tasleem kham kar dein."**[82]

Allah Jalla wa 'Ala ne apni Zaat ki qasam kha kar bayan kiya ke woh log momin nahi ho sakte jab tak teen kaam poore na kar lein:

(82) An-Nisa, 60-65

1. Apne tamam ma'amlaat me Rasool ﷺ ko hi haakam banayen.
2. Jo kuch unhone faisla diya ho, us par apne dilon me zara si bhi tangi mehsoos na karein.
3. Aur unke hukm ke samne poori tarah sar-e-tasleem kham kar dein.

Phir kaise koi aqalmand insaan razi ho sakta hai ke makhluq ke qawaneen us par thope jayein?, jo ke bas 'aqalon ki barbadi aur zehno ka kachra hain. Allah ke us Qanoon ke badlay me jo usne apne Rasool par is liye nazil kiya ke woh logon ko zulmat se roshni ki taraf nikaale.

Iske ilawa, makhluq ke yeh qawaneen to zulm, na-insafi aur logon ka maal baatil tareeqon se khaane par hi mabni hote hain.

Dekho to sahi, jab qoumein Allah aur Uske Rasool ke Qanoon se hatt jaati hain aur makhluq ke banaye hue qawaneen par razi ho jaati hain, to unka haal kya hota hai. Zulm hi unka deen ban jaata hai. Baatil aur badkarari unke darmiyan baghair kisi inkar ya rokdham ke chalti rehti hai. Naujawaan isi par parwarish paate hain, aur baday isi par boodhay hote hain, yahan tak ke unki fitrat bigad jaati hai, aur zindagi ek janwaron jaisi zindagi ban kar reh jaati hai. Aur har woh shakhs jo Allah aur Uske Rasool ﷺ ke Qanoon se munharif hota hai, yahi zindagi guzar karta hai.

Allah Ta'ala ne farmaya: **"Jo log Allah ke nazil kiye hue qanoon ke mutabiq faisla nahi karte, to wohi log kaafir hain."**[83]

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(83) Al-Maidah - 44. Shaykh ul-Islām ne al-Iqtida (1/208) mein farmaya, "Alif aur Laam ke saath (al-kufr) ka tafreeq hai, jaise nabi ﷺ farman hai, 'Ek banday aur kufr ke darmiyan sirf namaz chhod dena hai' aur kufr (kufrun) jo inkaar se mutaliq hai. Alif aur Laam ke saath kufr aksar kufr-e-akbar samjha jata hai, jaise Allah Ta'ala ke farman me, "Jo log Allah ke nazil kiye hue qawaneen ke mutabiq faisla nahi karte, woh kafir hain." Jo Ibn 'Abbas r.a ne farmaya, "Kufr duna kufr (kufr se kam kufr)" to ye un se tasdeeq (Sabit) shuda nahi hai. Yeh al-Hakim ne Mustadrak (2/313) mein riwayat kiya hai, Hisham ibn Hujayr ke zariye Tawus se Ibn 'Abbas tak, lekin Ahmad aur Yahya ne Hisham ko da'eef qarar diya. Iske ilawa, yeh us riwayat ke muqablay mein hai jo 'Abd ar-Razzaq ne apne Tafsir mein Ma'mar se Ibn

Allah ne jo ahkaam naazil kiye, unhi ke mutabiq hukm karna, aur yeh aqeedah rakhna ke Rasool ﷺ ka qanoon sab ke qanoon se behtar hai, yeh sab "La ilaha illa Allah" ke taqazon me se hai. Jo shakhs yeh daawa kare ke Rasool ﷺ ke qanoon ke bajaye kisi aur ka qanoon behtar hai, to aisa shakhs "La ilaha illa Allah" ka matlab hi nahi samjha. Balki us ne us ke muqaabale me ek aisi baat le aaya jo is shahadat ko baatil kar deti hai. Kyunke itaat is Azeem Kalimay ki sharton me se ek shart hai. Isi Kalimay ki bunyaad par aasmaan aur zameen qayam kiye gaye, iske liye paighambar bheje gaye, iske liye kitaabein naazil ki gayin, aur -

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Abbas se poocha, "Jo Allah ke nazil kiye hue hukum ke saath faisla na kare, woh kafir hain." Ibn 'Abbas ne farmaya, "Yeh kufr hai." Yehi Ibn 'Abbas se sabit aur sahih hai ke ayat lafzi taur par li jaye. Ayat lafzi taur par is baat ki taraf ishara karti hai ke mukhtasir kufr yaani kufr-e-akbar murad hai. Kaise koi insaan apne aap ko Muslim kahe agar usne Shari'ah ko nazarandaz kiya aur Yahud wa Nasara aur un jaise logon ke raay ko apna liya? Jab ke yeh na sirf wahi Deen ko badal raha hai balki paak Shari'ah se bhi mudna hai, aur yeh ek mustaqil shakal ka kufr hai. Jahan tak Ibn Jarir ne Tafsir me Ibn 'Abbas se riwayat ka talluq hai ke: 'Woh Allah, Aakhirat aur is aur us par iman na lanay wale ke barabar nahi hai', iska matlab yeh nahi ke Allah ke nazil kiye hue qawaneen ke siwa faisla karna kufr-e-asghar hai. Agar koi aisa samhajta ya dawa karta hai to chahiye ke wo apne is dawe ko dalil ke sath sabit kare. Unke bayan ka zahiri matlab yeh hai ke kufr-e-akbar ke darje mukhtalif hote hain; kuch zyada sakht hote hain, jaise: jo Allah, uske farishte aur Aakhirat par kufr karne wala kafir hai, us ka kufr un logon ke kufr se zyada sakht hai jo Allah ke nazil kiye hue hukum ke siwa hukum karte hain. Ya hum keh sakte hain: Allah ke nazil kiye hue hukum ke siwa hukum karne wale ka kufr, Allah aur uske farishte par kufr karne wale kafir ke kufr se kam hai. Hum yeh nahi kehte ke hukam karne wala Muslim hai aur uska kufr kufr-e-asghar hai. Balki, usne Shari'ah ko rad kar diya hai aur Deen se door ho gaya hai. Ibn Kathir ne is par ijma' riwayat ki hai. Dekhein al-Bidayah wan-Nihayah, 13/119.

• (TN) Is mein ek pehlu ye bhi samajhna zaruri hai ke is Ayat (Al-Maidah: 44) mein jo zikr aaya hai 'jo log Allah ke nazil kiye hue hukm ke mutabiq faisla na karein, to woh log kafir hain.' yaha 'Hukm' se murad qanooni tor par, yani logon ke darmiyan hukum chalane (administer justice among people) aur faisla karne ka hukm hai. Yeh kufr-e-akbar ke qism mein aata hai, aur Ulama ne is baat ko nihayat bariki se bayan kiya hai, me ulama-e-najdiyyah ke kuch Aaqwal aage pesh kar raha ho.

1. Shaykh Allamah Abdullah ibn Humayd **رحمه الله** *ne farmaya: "Hukm dene (tahkeem) mein Allah ke naazil kardah ahkam se ilhad (hatna) ke mamle mein do qisam ka tafreeq zaroori hai: <u>Pehli Qism:</u> Agar koi shaks do logon ke darmiyan faisla karte waqt kisi ek ki taraf mail ho jaye, ya Allah ke hukm ko qarabat, rishwat ya kisi dunyawi wajah se nafiz na kare, to aise shaks par fasiq honay ka hukm lagaya jayega. Ye kufr duna kufr hai aur woh Islam se kharij nahi hota.*

iske liye jihad farz kiya gaya. Isi ki wajah se log badbakht aur khush nasib me taqseem hue. Jo shakhs is Kalimay ko samjhe, uski tamam sharton aur arkaan par amal kare, to woh Allah aur uske Rasool ke siwa har qanoon se baraat ka izhaar karta hai.

Aaj ke zamane me halaat badal chuke hain, khaas taur par is daur me jo qadeem fitnon se milti julti soorat ikhtiyar kar chuka hai. Allah aur uske Rasool ﷺ ke Alfaaz aur Shari'ah ko chhor kar, unhone Yahood o Nasara ke nazariyat aur qawaneen ko apna liya, aise log jo ek momin ke saath qaribee rishte ya ahd-o-paiman ka lihaz tak nahi karte. Aur yeh log insano ke banaye hue qawaneen ke mutabiq hukm karne par razi ho gaye.

Doosri Qism: Jo shaks aam qanoon banaye jo logon par laazim ho, aur woh qanoon Allah ke hukm ke muqabil ho, to aisa shaks deen se bahir ho kar kafir ho jata hai." (Al-Iman wa Mubtilatuhu fil Aqeedah al-Islamiyyah: Safha 144)

2. Abdul Aziz bin Abdul Latif Al Ash-Shaykh **رحمه الله** *farmate hain: "Salaf-e-Salih ka jo qaul Kufr Duna Kufr ke bare me hai, wo aik hi mas'ale (situation) ke gird ghoomta hai ya'ni aisi soorat jahan koi insaan hawas-o-khawahishaat (desires) ki wajah se Allah ke nazil kardah hukm ke ilawa kisi aur ke mutabiq faisla kar le, jabke uska aqeeda ye ho ke ye amal haram hai aur wo isay gunaah samajhta ho. Yeh hukum aam qanoon-sazi (general legislation) ke liye nahi hota." (Nawāqid-ul-Iman, Safha, 340)*

3. *Abdur Rahman bin Hasan Aal Ash-Shaykh (bin Muhammad bin Abdul Wahhab)* رحمه الله *farmate hain: "Jo shakhs Allah ke Rasool ﷺ ko diye gaye hukm ki mukhalifat kare, logon ke darmiyan faisla un cheezon se kare jo Allah ne naazil nahi ki, ya apni nafsani khwahishat aur pasand ke mutabiq (insani, man-made qawaneen) ka talabgaar ho to aise shakhs ne Islam aur Imaan ka ta'alluq apni gardan se utaar phainka, chahe woh da'wa hi kare ke 'main momin hoon'." (Fath-ul-Majid, Safha, 657)*

4. Muhammad ibn al-Qasim رحمه الله *jo Ad-Durar as-Saniyyah aur Majmu' al-Fatawa ke jami'(compiler) hain ne kaha: "Misal ke taur par woh shakhs jo Ahkam-e-Jahiliyyah ke qawaneen (jaise ke aaj ke man-made laws aur international laws) se hukm lagaye, balke har wo sa jo Allah ke nazil kardah hukm ke ghair se hukm kare, chahe woh qanooni nizaam ke zariye ho ya naye ibtidaayi ahkam ke zariye jo Shari'at se ma'khuz na hon aur na hi mashhoor hon ke yeh Shari'at ka hukm hai, to aisa shakhs Taghut hai, balke Tawaghit me se azeem (sab se bade) Taghūt hai." (Hashiyat Thalathat al-Usul, safha, 99)*

Allamah Ibn al-Qayyim رحمه الله ne apni ‘Nuniyyah’ me sh'er ki sakal me farmaya:

“Qasam hai Allah ki! Mujhe apne gunahon ka darr nahi,
kyunke woh maafi aur bakhshish ke raaste par paday hue hain.

Lekin mujhe iss baat ka darr hai ke mera dil
is Wahy aur Qur’an ke mutabiq faisla karne se phisal na jaye,

aur insaano ki raiyon aur andazoon se raazi na ho baithay.
Allah al-Mannān ki ne‘mat se yeh kabhi na ho.”[84]

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(84) An-Nūniyyah - 3/1039

(TN) 5. Shaykh Ibn Uthaymeen رحمه الله *ne farmaya: “Jis shakhs ne (man-made) qawaneen ke nizaam par amal kiya, jab ke use Allah ke hukm ka ilm ho aur yeh qawaneen Allah ke hukm ke mukhalif hon, to aise hukmaran ne Shari’ah ko in insani banaye huye qawaneen se tabdeel kar diya hai. To aisa kafir hai, kyun ke usne in qawaneen ko pasand kiya sirf is liye ke woh samajhta hai ke yeh Allah ke bandon aur mulk ke liye Shari’ah se behtar hain." (Al Qawlul Mufeed Ala Kitab At-Tawheed - Vol 2, safha 160)*

6. Shaykh Muhammad ibn Ibrahim رحمه الله *ne farmaya: “Jis shakhs ke liye kaha jata hai ‘Kufr Dūna Kufr,’ woh wahi hai jo Allah ke nazil kiye hue hukm ke siwa kisi aur par faisla karta hai, jab ke usay yaqeen ho ke woh ghalat kar raha hai aur Allah ka hukm Haq hai, aur yeh amal woh ek martaba ya chand martaba karta hai. Jahan tak un logon ka taalluq hai jo munazzam qanoon (organized laws) banate hain aur doosron par unka amal lazim karwate hain, to yeh Kufr al-Akbar hai, bhale hi woh kehte hon: ‘Hum se ghalti hui aur Shari’ah ka hukm zyada insaaf par mabni hai.’ Phir bhi yeh kufr hai jo shakhs ko Millah (Deen) se bahar le jata hai.” (Fatawa wa-Rasā’il - 12/280)*

7. A-'Allamah Hamūd bin 'Uqlā ash-Shu'aybi رحمه الله *ne farmaya: “Aise log bhi maujood hain jo namaz padte hain, gawahi dete hain ke Allah ke siwa koi ma'bood nahi aur Muhammad ﷺ Allah ke Rasool hain, namaz qayam karte hain, zakat dete hain, Ramzan ke roze rakhte hain, aur Baitullah ka Hajj bhi karte hain. Lekin phir bhi woh insaano ke banaye hue qawaneen yani tāghūt ke qanoo se hukoomat chalate hain, aur apne liye dastoor (constitution) bhi man-made laws ko banate hain.To aisa shakhs kafir hai." (Sharh al-'Aqidah at-Tahāwiyyah, safha. 167)*

• Shaykh ul-Islam Ibn Taymiyyah رحمه الله *ne farmaya: "Aur yeh baat Deen-e-Islam me zaroori taur par maloom hai, aur tamam Musalmano ka is par Ijma' (ittifaq) hai ke jo shakhs Muhammad ﷺ ki Shari'ah ke siwa kisi aur Shari'ah ki pairwi kare, to -*

Allah hi ke huzoor shikayatein pesh ki jaati hain. Usi se madad talab ki jaati hai. Usi par tawakkul kiya jata hai. Aur quwwat aur taqat sirf Usi ke zariye hoti hai. Pehle jo kufr aur gumraahi ke baare mein guzar chuka, usi mein shamil hai us shakhs ka qawl jo kehta hai: "Allah ke qanoon ko laagu karna jaise zaani ko rajm karna, ya chor ka haath kaatna is zamane mein theek nahi, kyunke hamara daur Nabi ﷺ ke daur se badal chuka hai, aur maghribi qaumein humein is par malāmat karti hain." Aisa baghi (deen se nikal chuka) yeh da'wa karta hai ke is zamane ke logon ka qanoon Nabi ﷺ ke qanoon se zyada behtar aur zyada hidayat wala hai.

Isi tarah us shakhs ka qawl bhi (kufr mein) shamil hai jo kehta hai: "Aaj ke daur mein Allah ke nazil-karda qanoon ke siwa kisi aur qanoon se hukm lagana jaiz hai." Kyunke us ne haram cheez ko jaiz qarar de diya, jabke iski hurmat par ijma' hai. Wa Allahu Alam (Aur Allah hi behtar jaanta hai).

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to woh Kaafir hai. Aur yeh kufr us shaks ke kufr ki misl hai jo Kitaab ke kuch hisson ko maan kar baaqi ka inkaar kare." (Majmu Al-Fatāwā - 28/524)

• *AurShaykh ul Islam Ibn Taymiyyah* رحمه الله *ne Istihlal ke bare me farmaya: "Agar koi shakhs kisi aisi cheez ko Halal samjhe jo Ijma' se Haram sabit ho, ya kisi aisi cheez ko Haram qarar de jo Ijma' se Halal ho, ya kisi aise hukm me tabdeeli kare jis par Ijma' qa'im ho chuka ho, to woh bina kisi ikhtilaf ke Fuqahā ke nazdeek Kaafir Murtad hai." (Majmu' al-Fatawaa - 3/267)*

• *Shaykh Muhammad bin Ibrahim* رحمه الله *ne farmaya: "Agar koi kahe: 'Main ghair-shar'i qawaneen ke mutabiq hukm karta hoon, magar main jaanta hoon ke yeh baatil hain,' to yeh qawl hukm (uske kafir hone ke hukm) ko tabdeel nahi karta. Balkeh woh Sharee'ah ko be-asar aur maquf kar raha hai. Yeh aisi misal hai jaise koi kahe: 'Main buton ki ibadat karta hoon magar yaqeen rakhta hoon ke woh baatil hain.' Aur agar kisi shakhs ke liye mumkin ho ke woh us sar-zameen se hijrat kare jahan ghair-shar'i qawaneen naafiz hon, to phir us par hijrat wajib hai."*
(Fatāwa wa Rasā'il, 6/189)

• *(TN) Yahan hum kuch tareekhi waqiyat dekhenge jisme ulama ne un hukmaron par kufr ka fatwa lagaya aur unke mulqo ko Dar Al-Harb aur Dar Al-kufr kaha jo Allah ke qawaneen ke ilawa faisla karte hain, ya usko nafiz nahi karte aur istihlal karte hain.*
<u>Pehla</u>: Musannif Shaykh Muhammad bin Abdul Wahhab رحمه الله *kahete hain: "Banu 'Ubayd ne Morocco aur Egypt par Bani Abbas ke dor mein hukumat ki. Sabhi*

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La Ilaha Illallah ka iqraar karte the, Islam ki taraf dawat dete the aur Jummah ki namaz ada karte the. Magar jab zahir hua ke unhon ne kuch maamlaat me Shari'ah ke khilaf [insano ke banaye huye qanoon] lagaye, to ulama ka unki kufr aur unke khilaf qital par ittifaq hua aur yeh tay hua ke unki zameen Dar al-Harb hai." (Mu'allafat Ash-Shaykh – Vol 1 / Pg 173)

<u>Doosra</u>: Allama Ameenullah Al-Beshawiri farmate hain: "Bohat se mulk Islami hone ka daawa karte hain lekin unki qanoon saazi aisi hai jo zina, riba, shatranj (gambling) ko jaiz samajhti hai aur Islami sazaon ko mansookh karti hai. Yeh mulqein Dar Al-kufr hain, jaise ke misal Egypt, Iraq waghera." (Al-Haqq Al-Sarih – 7/161)

ISLAM KE NAWAQID MEIN SE PAANCHWA NAAQID

Shaykh رحمه الله ne farmaya: **"Jis shakhs ko Rasool ﷺ ke laaye hue kisi bhi cheez se nafrat ho, chahe woh us par 'amal bhi kar le, tabb bhi usne kufr kiya."**

Yeh baat ulema ke ijma' ke mutabiq hai, jaise ke al-Iqna' ke musannif aur dusre ulema ne riwayat kiya hai. Rasoolullāh ﷺ ke laaye hue kisi bhi cheez se nafrat, chahe woh qawl ho ya amal, munafiqi aqeede ke anwaa' mein se hai, jiska anjaam aag (jahennam) ke sab se neechey darje mein hai.

Jis shakhs ko Rasool ﷺ ke laaye hue kisi bhi hukm ya mana kiye gaye amal se nafrat ho, woh bade khatre mein hai. Isme un mulhid (atheist) musannifon ka zikr bhi shamil hai jo European Tahzeeb (culture) ke doodh par palay gaye hain, aur apni nafrat ki wajah se (polygyny se), Islām ki girift ko apni gardanon se utaar phenka hai. Woh polygyny ke khilaf jang chhedte hain, jabke unhe pata nahi ke woh Allāh aur Uske Rasool ﷺ ke khilaf jang kar rahe hain, aur Allāh ke hukm ko rad kar rahe hain.

Is liye Nabi ﷺ ne farmaya: "Jo shakhs dil se ikhlaas ke saath 'Lā ilāha illAllāh' kahega, woh Jannat mein dākhil hoga."[85] Unke farmane "dil se ikhlaas ke saath" ka matlab yeh hai ke is mein munafiq shamil nahi hota, kyun ke munafiq yeh kalimah dil se ikhlaas ke saath nahi kehta. Woh ise sirf apna khoon aur apna maal bachane ke liye kahta hai.

Allah Ta'ala ne irshad farmaya, aur apne Rasool ﷺ par nazil ki hui cheez se nafrat karne walon par kufr ka hukm lagaya: "**Jin logon ne kufr kiya, unke liye barbadi hai, aur Allah unke a'maal ko zaya kar dega. Yeh is wajah se ke unhon ne us cheez**

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(85) Is riwayat ko Imam Ahmad ne (5/236) mein naql kiya hai, aur Ibn Hibban ne (1/429) mein riwayat kiya hai. Yeh riwayat Sufyan ke zariye jo 'Amr ibn Dinar se, aur woh Jabir ibn 'Abdullah se riwayat karte hain. Iski sanad sahih hai.

- *(TN) Iske alawa ye hadees dusri saand ke sath jo Zaid bin arqam r.a se riwayat hai: Al-Mu'Jam Al-Kabir Tabarani - 5074, iske alawa is matn se milti julti aur ek hadees Imam Ahmad ne apni kitab : Mustanad ahmad - 22003, me darz kiya hai.*

se nafrat ki jo Allah ne nazil farmai, to Allah ne unke a'maal ko tabaah kar diya."[86]

To Allah, Jall wa 'ala ne unke a'maal ko tabaah kar diya, aur Un ke a'maal ko tabāh kar diya aur unhein urti hui dhool bana diya. sirf is liye ke unhon ne us cheez se nafrat ki jo Allah ne apne Rasool ﷺ par nazil farmayi. Woh Qur'an jise Allah ne un logon ke liye fatah aur kamyabi banaya jo us par amal karte hain, uske ahkaam ko poora karte hain, aur uski mana (haram) ki hui cheezon se ruk jaate hain.

Har woh shakhs jo Allah ke nazil kiye huye hukm se nafrat rakhta hai, uske a'maal tabaah ho jaate hain, chahe woh wohi amal karta ho lekin uss se nafrat hi kyun karta hai. Jaise Allah Ta'ala ne farmaya: **"Yeh sab is liye ke yeh log us tareeqe par chale jis se Allah naraaz hota hai, aur uski raza hasil karna unhone khud pasand na kiya. To Allah ne unke a'maal zaya kar diye."** [87]

Yeh sab se badi cheezon me se hai jo ek Musalman ko darana chahiye: ke kahin uske dil me Rasool ﷺ ke laye hue deen ke kisi hissa se nafrat na bas jaaye. Kabhi kabhi yeh cheez insaan ke andar chup kar baith jaati hai aur woh usko bohat baad mehsoos karta hai. Isi liye unka yeh dua baar baar padhna bohat zaroori hai: "'Aye Dilon ko pherne wale, mere dil ko apne deen par sabit rakh.' 'Kyunke dil Rehman ke do ungliyon ke darmiyan hote hain. Woh unhein jaisa chahe pher deta hai.'"[88]

Aur un baaton mein se jinka tanbeeh karna zaroori hai yeh hai ke bohot se log kisi munkar (burai) ko pehchan lete hain, lekin qabool karne se inkaar kar dete hain aur tumhari baat nahin maante, khaas taur par jab woh khud us munkar ka irtikab kar rahe hon. Lekin aise shakhs ko bila tafseel yeh nahin kaha jaayega ke woh us cheez ka dushman ya nafrat karne wala hai jo Rasool ﷺ lekar aaye. Ho sakta hai ke woh tumhari baat is liye

(86) Muhammad - 8-9
(87) Muhammad - 28
(88) At-Tirmidhi - 2140

na maane ke woh “haq” hone ki wajah se nafrat nahi karta, balkeh tumhari taraf se ‘amr bil ma‘roof aur nahi ‘anil munkar’ ke andaaz me koi ghalat tarz-e-amal hua ho. Agar koi aur shaks uske paas jaaye aur usay wohi burai theek tareeqay se bayan kare, to woh use qabool bhi kar le aur us par chalne ko tayyar bhi ho jaaye. Ya ho sakta hai ke woh sirf tumhari baat is liye na maane ke tum dono ke darmiyan koi dil ka masla ya koi aur wajah ho. Is liye aise shaks ko “Rasool ﷺ ke laye huwe Paigam (deen) se nafrat karne wala” nahi kaha jata.

Aur kuch log aise bhi hain jo gunah karne wale par woh cheez laazim kar dete hain jo us par laazim hi nahi hoti. Masalan, daadhi mundwane (Beard Shave) wale, izaar (shalwar/pant) ko takhno se neeche latkane wale, sharab peene wale aur is tarah ke dusre logon ko, Rasool ﷺ ke laye huay ahkaam, jaise daadhi rakhne ka hukum, izaar ko na latkane ka hukum, aur sharab se mana karne ka hukum, in sab ki bunyaad par doshi thehrate hain. Aur unse kehte hain: ‘Agar tum Muhammad ﷺ ke laye huay ahkam se nafrat na karte to tum yeh buray kaam na karte.’

Aur yeh ilzām bilkul baatil hai. Sahaba me se bhi kuch logon se baaz auqaat kuch mukhalifaat sarzad hui, misal ke taur par sharab peena. Lekin kisi bhi Sahabi ne un par yeh ilzām nahi lagaya ke woh (gunah karne ki wajah se) Rasool ﷺ ke hukm se nafrat rakhte hain. Balki “jab sharab peene wale ko Nabi ﷺ ke paas laya gaya, aur kuch Sahaba ne us par la‘nat ki aur kaha: “Yeh kitni dafa pakda ja chuka hai!” To Nabi ﷺ ne unhein la‘nat karne se roka aur farmaya: ‘Beshak woh Allah aur uske Rasool se muhabbat rakhta hai.’”[89]

In logo ka matlab yeh nikalta ke bade gunaahgaaron (yani kabeera gunah karne walo) ko Islām se nikal dena zaroori ho, aur yeh Ahl as-Sunnah wal Jama’ah ke aqeedah ke khilaaf hai ke bade gunaahgaar Allah ke ikhtiyar mein hain. Agar Allah chahe

(89) (TN) Imam Bukhāri ne (Sahih al-Bukhari - 6780) me riwayat ki hai, Sa‘id ibn Abu Hilal ke zariye, jo Zaid ibn Aslam se aur woh apne walid se aur ‘Umar ibn al-Khattab **رضي الله عنه** *se riwayat karte hain.*

to unhe maaf karta hai, aur agar chahe to unke gunaah ke mutabiq saza deta hai, phir unhe Jannat mein daakhil karta hai. Wa Allahu Alam (Aur Allah behtar jaanta hai).

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ISLAM KE NAWAQID MEIN SE CHHATA NAAQID

Shaykh رحمه الله ne farmaya: **Jo shakhs Rasool ﷺ ke deen ke kisi bhi pehlu, ya uske ajraat, ya uske sazaon ka mazaq udaye, to woh kafir ho gaya. Daleel hai Allah Ta'ala ka farman: "Kaho, Kya tum Allah, uske aayaton aur uske Rasool ka mazaaq uda rahe thay? Bahane na banao, yaqenan tum imaan lane ke baad kafir ho chuke ho."**[90]

Rasool ﷺ ke deen ke kisi bhi pehlu ka mazaq udaya jana, agar irada mazaq ka bhi na ho, to bhi Ahl-e-Islam ke ijma ke mutabiq kufr hai, jaise agar koi shakhsi mazaak kar raha ho. chahe mazaaq ka irada asal me nahi bhi tha, jaise ke agar koi shakhs sirf mazak kar raha ho.

Ibn Jarir, Ibn Abi Hatim, Abu ash-Shaykh aur dusron ne 'Abd-Allāh ibn 'Umar رضي الله عنه se riwayat ki ke unho ne farmaya: 'Tabuk ki jang ke ek aadmi ne ek majlis mein kaha: 'Humne kabhi apne qariyon jaisa koi nahi dekha: zyada bhookha, zyada jhoot bolne wala, ya jang mein zyada darpok.' Majlis mein ek shakhs ne kaha: 'Tum jhoot bol rahe ho! Tum munafiq ho! Main Rasoolullāh ﷺ ko bataunga. Yeh baat Rasoolullāh ﷺ tak pohanchi aur Quran nazil hua. 'Abd-Allāh ne farmaya: "Maine dekha ke woh shakhs Rasoolullāh ﷺ ke oont ki arbi (saddle) se chipka hua tha aur keh raha tha: 'Aye Rasoolullāh, hum to sirf mazak kar rahe the aur khel rahe the!' Aur Nabi ﷺ farmaya: **'Kya tum Allah, uski aayaton aur uske Rasool ka mazaaq uda rahe thay?'"**[91, 92]

Unka kehna, "hum to bas mazaaq aur khel-khel mein baat kar rahe the' iska matlab yeh hai ke 'Hamari niyyat asal me mazaaq

(90) At-Tawbah - 65-66.
(91) At-Tawbah - 65
(92) (TN) At-Tabari ne apni Tafseer ki kitab mein Surah At-Tawbah, āyah 66 ki tafseer me is riwayat ka zikr kiya hai (Tafseer al-Tabari, 12/542–545). Iske alawa, Isay Ibn Kathir ne apni Tafseer (Tafseer Ibn kathir - 4/111) mein Abu Mashar se riwayat karte hue zikr kiya hai.

udana nahi tha, hum to sirf safar ke waqt, waqt guzarne ke liye mazaaq kar rahe thay', jaise ke kuch riwayaat me aata hai. Iske bawajood Allah Ta'ala ne un par takfeer ki, kyun ke yeh maamla mazaaq aur khel ke daayre me nhi aati. Un logon ne is qawl ki wajah se kufr kiya, halaanke is se pehle wo momin thay.

Aur jahan tak un logon ke qawl ka ta'alluq hai jo kehte hain: 'Woh log to shuru se hi dil mein kufr rakhte thay, phir zaban se imaan ka da'awa kiya aur baad mein phir se kafir ho gaye.' Shaykh ul-Islam Ibn Taymiyyah ne un ke is qawl ko rad kiya Aur unhone farmaya: "Agar koi dil mein kufr rakhta ho aur zuban se Islam ka da'awa kare, to woh phir bhi kafir hi rehta hai. Agar aisa na hota, to Allah Ta'ala yeh na farmata: "**Unhone imaan lane ke baad kufr kiya.**"[93] Iska matlab yeh hai ke woh pehle se kafir nahin thay."[94, 95]

Pas Jo shakhs bhi kisi aisi cheez ka mazaaq udaye jo Rasool ﷺ lekar aaye hain jaise 'ilm-e-shar'i ka mazaaq uṛana, ya 'ilm-e-shar'i walon ka, sirf is liye ke woh Shari'ah ki baat karte hain, -

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(93) At-Tawbah - 66

(94) Ibn Taymiyyah رحمه الله *ne apni kitaab al-Iman ke safha, 273 par is ayat ki tafseer mein farmaya:."Yeh ayat daleel deti hai ke unhon ne isko kufr samajh kar nahi kiya tha. Balkeh unka khayal tha ke yeh kufr nahi hai. Ayat nazil hone ke baad maloom hua ke Allah aur Uske Rasool ka mazaaq udaana aisa kufr hai jis se aadmi iman lane ke baad bhi kafir ho jata hai. Haan, is ayat se yeh zaroor samajh aata hai ke unka iman bohot kamzor tha. Aur jo kuch unhon ne kiya, woh is ko haram jaante hue kiya, na ke is ko kufr samajh kar. Aur na hi Unka yeh aqeeda tha ke yeh kaam jaiz hai."*

(95) (TN) Is maqam par Shaykh ul-Islam Ibn Taymiyyah ne un logon ka radd kiya jo yeh kehte thay ke 'Woh log to shuru se hi dil mein kufr rakhte thay, phir zaban se imaan ka da'awa kiya aur baad mein phir se kafir ho gaye.' Yani un logon ke nazdeeq woh log pehle se hi kafir thay, aur sirf zaban se imaan ka iqraar karte thay. Lekin Shaykh رحمه الله *ne unka radd karte hue yeh baat wazeh ki ke agar unke dilon mein waqai shuru se hi kufr hota, to woh pehle se hi kafir hotay. Lekin aisa nahi hai. Kyunki agar aisa hota, ya'ni agar unke dilon mein pehle se hi kufr hota to phir Allah Ta'ala ye kyun farmata: 'Unhon ne apne imaan lane ke baad kufr kiya'? Yaha Allah Ta'ala ka qawl 'imaan lane ke baad kufr kiya' is baat ki daleel hai ke woh log pehle imaan par thay aur unke dilon mein kufr nahi tha. Bas unhon ne Allah ke deen ka mazaaq uḍane ke qawl aur amal ki wajah se kufr ka irtiqaab kiya.*

Allāh ke ajar ka mazaaq udana ya Allāh ke azaab ka mazaaq udana; aur jo log amr bil ma'roof aur nahi 'anil munkar karte hain un ka mazaaq udana, sirf is wajah se ke woh bhalaai ka hukm dete hain aur burai se rokte hain; aur isi tarah namaz ka mazaaq udana, chahe woh nafil ho ya farz; aur namaz padhne walon ka unki namaz ki wajah se mazaaq banana; aur isi qism mein un ka mazaaq banana jo apni daadhi (Beard) ko badhane wale hon unke daadhi barhane ki wajah se; ya sood chhorne wale ka uske sood chhorne ke sabab mazaaq udana, to aisa shakhs kafir ho jata hai.

Jo koi bhi Nabi ﷺ ki layi hui kisi bhi cheez ka mazaaq uṛata hai, to yeh munaafiqeen ki sifat mein se hai. Jaise ke Allah Ta'ala ne farmaya: **"Beshak, jo mujrim (kafir) thay woh momineen par hanssa karte thay. Aur jab unke paas se guzarte, to aapas mein aankhon se ishaare karte. Aur jab apni qoum ke paas laut kar jaate, to mazaaq uḍate hue laut-te. Aur jab unhein dekhte, to kehte, Yeh loag to bilkul gumraah hain. Haalanke woh unpar nigraani karne wale banakar nahi bheje gaye the. To aaj (Qayamat ke din) momineen ka kaam yeh hoga ke woh kafiron par hans rahe honge, unchi sajjī hui takhton par baith kar dekh rahe honge. Keh kafiron ko waqai un kaamon ka badla mil gaya jo woh kiya karte the."**[96]

Kai ahl-e-'ilm ne[97] Rasoolullah ﷺ ki kisi bhi aisi cheez ka mazaaq udane ko jo aap ﷺ lekar aay, do qisam mein taqseem kiya hai:

> **Pehli qism:** Sareeh (khula hua) mazaaq: Jaise ke woh baat jiske bare mein ayat nazil hui thi. Jaise unka yeh kehna: "Humne apne qariyon jaisa koi nahi dekha, zyada pet bharne wale, zyada jhoote, aur jang mein sab se zyada buzdil, aur is tarah ke -

(96) Al-Mutaffifin - 29-36
(97) Un mein se hain Imām Muhammad ibn 'Abd al-Wahhab apni kitab Hukm al-Murtad, safha 105 par, aur Hamad ibn 'Atiq apni kitab Majmu'ah at-Tawhid mein.

mazak udane walon ke saare alfāz is qism mein shamil hain.

Doosri Qism: Ghair sareeh (ghair wazeh) mazaaq: Aur yeh to aisa samandar hai jiska koi kinara nahi, Jaise aankhon ka ishaara, zaban nikalna, honton ko sikorna, ya haath ke ishaaray karna jab Allah ki Kitab ki tilawat ho rahi ho, ya Rasoolullah ﷺ ki Sunnat padhi ja rahi ho, ya neiki ka hukm diya ja raha ho, ya burai se roka ja raha ho.[98]

Har Muslim par farz hai ke woh Allah ke Deen aur jo kuch Rasool ﷺ le kar aaye hain, uska mazak udanay walon ke saath sakht rahe, chahe woh uske sab se qareebi log hi kyu na hon, aur unke saath na baithe, taake woh unmein se na ho, jaise ke Allah, Jalla wa Ala, ne farmaya: **"Aur usne kitaab mein tum par ye hukum naazil kiya hai ke jab tum Allah ki aayaton ko suno ke unka inkaar kiya ja raha hai aur unka mazaaq uraaya ja raha hai, to aise logon ke saath us waqt tak mat baitho jab tak woh kisi aur baat mein mashghool na ho jaayein, warna tum bhi unhi jaise ho jaoge. Yaqeen rakho ke Allah tamaam munaafiqon aur kaafiron ko jahannum mein ikattha karne wala hai."**[99]

Pas Jo koi Allah ki ayaton ka inkar aur mazak udata sunay, aur uske saath baitha rahe aur aaram se unke saath baithay, to woh

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(98) (TN) Yeh woh harkatein hain jo log alag maqsad ke liye bhi kar sakte hain. Misal ke taur par, agar kisi shaks ko aap deen ki baatein bata rahe hain aur wo shaks aankhen ghooma raha hai, to haar bar ye samhaj lena zaroori nhi ke woh mazaak ya chhid mein apni aankhen ghooma raha hai. Lekin asal mein woh shayad sirf kahi kuch dekh raha ho. Isi tarah, agar koi shaks haatho ko idhar udhar ghuma raha ho, to log samajh lete hain ke woh nazar-andaaz kar raha hai, lekin asal mein woh shayad machhar bhaga raha ho ya apne upar se kuch saaf kar raha ho. To ye zaroori nhi ki haar baar har insaan aisi harkatein karta hai issliye ke kyu ko wo deen ki baaton se chhidta ya nafrat karta hai, kayi baar aisa bhi hota hai ke wo asal me aam taur par hi kar raha hota hai. uska maqsad deen ka mazak banana ya nazar-andaaz karna ya chhidna nhi hota. Wa Allahu Alam (Aur Allah behtar janne wala hai).
(99) An-Nisa - 140

un jaison hai gunah, kufr, aur Islām se doori mein, jaise ke Allah, Jalla wa Ala, ne farmaya: "**Un logon aur unke sathiyo ko jama karo.**"[100] matlab, unke naqleen (followers) aur dekhne aur sunne walon ko bhi.

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(100) As-Saffat - 22

Shaykh رحمه الله farmaya: **"Sihr (jadoo), aur is mein as-Sarf aur al-'Atf bhi shamil hain. Jo shakhs yeh kaam kare ya in par raazi ho, to usne kufr kiya.' Dalil Allah Ta'ala ka yeh qawl hai: "Woh (farishte) kisi ko (jadoo) nahin sikhate thay jab tak yeh na keh dete: 'Hum to sirf aazmaish ke liye (bheje gaye) hain, lihaza tum (jadoo ke peeche lag kar) kufr ikhtiyar na karna.'"[101]**

Arabi zabaan mein As-Sihr (jadoo, Black magic) us cheez ko kehte hai jo chhupi hui ho, jiska asar naazuk ho, aur jiska sabab nihayat bareek ho. Aur Ahl-e-Arab is lafz ko us cheez ke liye bhi istemal karte hain jab woh kisi cheez ki nihayat chhupi hui kaifiyat ko bayan karna chahte hon, to kahete hain: "Ahla min as-sihr" (Yeh sihr (jadoo) se bhi zyada chhupa hua hai). Aur isi ma'na mein Muslim bin al-Waleed al-Ansari ka qawl (she'r) bhi aata hai.

"Tum ne apni nazron ko alamat-e-muhabbat bana diya hai.
Yeh nazar ke ishare to Sihr (jadoo) se bhi zyada makhfi hain.
Agar in nazron mein narmi nazar aaye to wasl ki alamat hoti hai,
aur jab aankhen ghazab-aalood ho jaayen to hijr ki nishani hoti hai."

Lekin ash-Shinqiti رحمه الله ne farmaya: "Jaante raho ke jadoo (sihr) ki koi aisi tareef mumkin nahi jo tamam qisamon ko apne andar jam' kar le aur doosri cheezon ko kharij kar de. Kyunki jadoo ki anwa (Qismain) bohot zyada hain, aur un sab mein koi aisa mushtarak (common) pehlu maujood nahi jo tamam qisamon ko shamil kar sake aur gair ko nikal de. Isi wajah se ulama ke alfaaz aur unki ibaratein is mawzu' (topic) mein bohot mukhtalif ho gayi hain."[102]

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(101) Al-Baqarah - 102
(102) Adwa al-Bayan - 4/444

Jadoo (sihr) ke andar as-Sarf aur al-‘Atf bhi shamil hain:

As-Sarf: woh amal hai jisme kisi aadmi ko us cheez se alag kar diya jata hai jise woh pasand karta hai. Misal ke taur par ek mard ki apni biwi ke liye muhabbat ko nafrat mein badal dena.

Al-‘Atf: ye bhi jadui amal hai, magar isme kisi aadmi ko us cheez ke saath jod diya jata hai jise woh pasand nahi karta aur phir shaitani tareeqon ke zariye us cheez ko woh pasand karne lagta hai.

Sihr (jadoo) tamam paigambaron ki sharee’at mein hamesha haram raha hai.

Jaadu se muta‘alliq kai masaail hain. Hum unhein yahan ulama ke chand aqwaal ke saath bayan karte hain, kyunke yeh baab bohat ahmiyat rakhta hai aur duniya ke aksar ilaqon mein iski tafseel mushhoor nahi. Hum kahete hain:

Pehla mas’ala: Kya Sihr Haqeeqat Rakhta Hai?

Allah Ta‘ala ka yeh qawl, **“gandhon (girohon) mein phoonk maarne waliyon ke shar se”**,[103] daleel hai ke sihr haqeeqi hai. Agar sihr haqeeqi na hota, to Allah Ta‘ala is se panah talab karne ka hukm na deta.

Isi tarah Allah Ta‘ala ka yeh farman: **“Woh dono farishton se woh (sihr) seekhte the jisse mard ko uski biwi se alag kar dete thhe”**[104] Yeh ayat bhi is baat ki daleel hai ke sihr haqeeqi hai, aur yeh is qadar asar rakhta hai ke shohar aur biwi ke darmiyan judaai ka sabab ban sakta hai.

Is baat ki daleel ke sihr haqeeqi hai, Aishah (R.a) ki hadees bhi hai. Unhon ne bayan kiya: “Rasoolullāh ﷺ par sihr (jadoo) kiya

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(103) Al-Falaq - 4
(104) Al-Baqarah - 102

gaya tha, yahan tak ke aap ko lagta tha ke aap ne koi kaam kiya hai jab ke asal me aap ﷺ ne woh kiya na hota. Ek din aap ﷺ ne unse farmaya: 'Do farishte mere paas aaye. Un mein se ek mere sarhane baitha aur doosra mere paon ki taraf. Un mein se ek ne kaha: 'Is aadmi ko kya takleef hai?' Doosre ne jawab diya: 'Is par sihr kiya gaya hai.' Pehle ne poocha: 'Kisne sihr kiya?' Doosre ne kaha: 'Labid ibn al-A'sam[105] ne, kanghi, baal ke tukdon aur khajoor ke chilke ka istemal karke, jo Bir-e-Dhurwan ke kunwen mein rakha gaya tha.'"[106] Isko Imam Ahmad, Bukhāri, Muslim aur dusre muhaddiseen ne riwayat kiya hai.

Yeh baat Ahl as-Sunnah wal-Jama'ah ka aqeeda hai, aur aksar ulama-e-Muslimeen ke nazdeek yahi baat maqbool hai. Lekin Kuch logon ne kaha ke sihr haqeeqi nahi hota, aur yeh Mu'tazilah ka madhhab hai jo Qur'an aur Sunnah se kata hua hai. Woh daleel mein Allah Ta'ala ka yeh farman pesh karte hain: **"Unhein unke jaadu ki wajah se aisa mehsoos hua ke woh cheez chal rahi hai"**[107] Aur Allah ne yeh nahi farmaya ke 'waqai chal rahi thi'. Unka kehna hai: 'Jaadu sirf harkatein, dhokha, tasawwur aur khalal-e-zehni hota hai, jiska koi haqeeqi asar nahi. Yeh ek qisam ki karishma saazi hai.'

Al-'Allamah Ibn al-Qayyim رحمه الله ne farmaya: "Yeh baat un riwayaat ke khilaf hai jo Sahabah aur Salaf se mashhoor aur mutawaatir taur par sabit hain, aur fuqaha, mufassireen, muhaddiseen aur ahl-e-tasawwuf ke ittifaq ke bhi muwaafiq nahi. Aqal-mand logon ka bhi tajurba yehi hai. Sihr ke woh asraat jo bemari, wazan ka kam ya zyada hona, bandish, khulna, muhabbat, nafrat, dhokha, ya is tarah ke doosre asraat paida karte hain yeh sab maujood hain, ma'roof hain, aur aam log bhi inhein jaante hain."[108] (baaqi bayan unka tamam hota hai).

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(105) (TN) Labid bin A'sam ek yahudi thha jo madinah me raheta thha aur woh Banu Zurayq qabeelay ka ek aadmi tha.

(106) Sahih al-Bukhari - 6391, 5766, Sunan Ibn Majah, 3545, Sahih Muslim, 2189, Nasai al-Sunan al-Kubra - 3529, Musnad Ahmad - 19267, Musanaf Ibn Abi Shaybah - 23518, al-Mujam al-Kabeer - 5016, Sharh Mushkil al-Aathaar - 5935

(107) Taha - 66

(108) Badai al-Fawaid - 2/227

Imam al-Qurtubi رحمه الله ne jab Mu'tazilah ka qaul aur unki daleelein zikr ki, to kaha: "Is ki koi daleel nahi. Hum yeh nahi inkaar karte ke dhoka, nazri faryaad aur wahm waghera bhi jaadu ki qisam mein aate hain. Lekin kuch aur haqeeqatain bhi maujood hain jo aqal se bhi sabit hoti hain aur wahy se bhi ta'yid hoti hain.

Un mein se ek woh hai jo jaadu aur uski taleem ke bare mein aaya hai jiska matlab Allah Ta'ala ka yeh farman hai: **"Woh logon ko jaadu sikhaya karte the. Aur Babil mein utare hue dono farishte Hārūt aur Mārūt kisi ko bhi kuch nahi sikhate thay jab tak yeh na keh dete: 'Hum to sirf aazmaish ke liye (bheje gaye) hain, lihaza tum kufr na karo'"**[109] (aayat ke aakhir tak). Agar jaadu haqeeqi na hota to na to usey sikhaya ja sakta tha aur na hi yeh riwayat hoti ke woh logon ko sikhate thay. Yeh sabit karta hai ke jaadu haqeeqi hai.

Aur Allah Ta'ala ka qawl Fir'awn ki kahani mein: **"Aur unhone ek bohot bada Jadoo pesh kiya"**[110]

Surah al-Falaq ke mutalliq mufassireen ka ijma' hai ke is ke nazool ka sabab Labeed ibn A'sam ke jaadoo ka waqea tha. Phir unhon ne (ya'ni al-Qurtubi ne) us Hadees ko aage bayan kiya jo hum pehle hi naql kar chuke hai, aur farmaya: "Isme yeh bhi sabit hota hai ke jab Nabi ﷺ par kiya gaya jaadoo zail kar diya gaya to aap ﷺ ne farmaya: 'Yaqeenan Allah ne mujhe shifa ata farmai.' Aur shifa ka maqsad hota hai sabab ko door karna aur bimaari ko unjhel dena. Is se dalil milti hai ke jaadoo haqeeqi hai, sirf waham ya tasawwur nahi. Yeh baat Allah aur uske Rasool ﷺ ki khabar se qata'i daleel ke sath sabit hoti hai ke jaadoo ka wajood aur uska waqe hona dono sach hai. Ahl al-Hal wal-'Aqd jin ke zariye ijma' qayam hota hai woh bhi is par muttahid hain. Is silsile mein Mu'tazilah ke bawajood inkar ya mukhalifat ki koee ahmiyat nahi rakhti, aur na hi ahl-e-haq ke muqable mein unki baat qubool ki jaati hai.

(109) Al-Baqarah - 102
(110) Al-A'raf - 116

Doosra Mas'ala: Saahir (Jaadoo Karne Wale) ka Hukm.

Ulama ka Saahir (jaadoogar) ke hukm mein ikhtilaf hai: kya woh kafir hota hai ya nahi?

Mu'sannif رحمه الله ka wazeh bayan yeh hai ke woh kafir hota hai, Allah Ta'ala ke farman ki wajah se: "Woh kisi ko jaadoo nahi sikhate thay jab tak na keh dete, 'Hum to sirf aazmaish hain, pas tum kufr na karo'." Yeh Imam Ahmad رحمه الله ka madhab hai, aur Imam Malik رحمه الله, Imam Abu Hanifa رحمه الله, aur aksar ulama' bhi is par hain.

Lekin Imam Shafi'i رحمه الله ka qawl yeh hai ke agar koi sihr (jaadoo) seekhe to usse kaha jayega: "Hamein apna jaadoo bayan karo. Phir agar woh aisa jaadoo bayan kare jo kufr par mabni ho, jaise Babul ke jaadugar sitaron se madad talab karte thay aur yaqeen rakhte thay ke woh unke kaam kar denge to woh kafir hai. Agar woh is hadd tak kafir na ho, lekin jaadoo ko halal samjhe, to bhi woh haram ko halal samajhne ki wajah se kafir ho jayega. Aur agar na kufr paya gaya aur na usne isay jaiz samjha, to phir nahi" (yani to fir wo kafir nhi hain). [111]

Al-'Allamah ash-Shinqiti رحمه الله farmate hain: "Is masale mein sahih raaye tafseel ke sath yeh hai ke agar sihr mein Allah ke siwa kisi aur ki ta'zeem ya isti'anat shamil ho jaise sitaron, jinnon ya un cheezon ki ta'zeem jo kufr tak pahunchati hain to yeh bilaa ikhtilaf kufr hai. Harut aur Marut ka jo sihr Surah al-Baqarah mein zikr hua hai, woh isi qisam ka tha, aur yeh bila-ikhtilaf kufr hai, jaisa ke Allah Ta'ala ke farman se wazeh hota hai: '**Sulayman عليه السلام ne koi kufr nahi kiya, balke shaitaanon ne kufr kiya logon ko sihr sikha kar.**' [112] Aur Allah ka farman: '**Woh dono kisi ko nahi sikhate thay jab tak na keh**

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(111) (TN) Adwaa' al-Bayaan - 4/455, Sharh al-Nawawi 'ala Saheeh Muslim - 14/176, al-Mughni - 12/300, Tayseer al-'Azeez al-Hameed (safha - 384), Kitab al-Deen al-Khaalis - 2/322
(112) Al-Baqarah - 102

dete, Hum to sirf aazmaish ke liye (bheje gaye) hain, lihaza tum kufr na karo'[113] Aur Allah Ta'ala ka farman: '**Aur woh jaante thay ke jis ne sihr ko hasil kiya, us ka Aakhirat mein koi hissa na hoga.'**[114]Aur Allah Ta'ala ka farman: **'Jaadugar kabhi kamyab nahi hota, chahe kahin bhi ho**.'[115] Lekin agar sihr aisa ho jo kufr tak na pahunchata ho jaise chand cheezon ke khas asraat ka istemal, tel wagaira se ta'seer paida karna to yeh sakhte se haraam hai, magar kufr tak nahi le jata."[116]Aur isi ko, in sha Allah, ulama ke ikhtilaf wale masale mein sahih qawl kaha gaya hai.

Jaan lo ke sahir (jaadugar) ko qatl karna dono surat mein wajib hai,[117] sahih qawl ke mutabiq. Kyunke woh zameen mein fasad karne wala hai, mard aur uski biwi ke darmiyan judai daalne wala. Uska zinda rehna logon aur muashray ke liye bada khatra aur fasaad ka sabab hota hai. Usse qatl karna uske shar ko jadh se kaatna hai, aur logon aur mulkon ko uske nuqsan se mehfooz karna hai. Aage in sha Allah bayan hoga ke Sahabah kiram رضي عنهم أجمعين ke darmiyan sahir ko qatl karne ke masle mein ikhtilaf na tha.

Teesra Mas'ala: Sahir (Jaadugar) Mard aur Sahir (Jaadugar) Aurat ko Qatl Karna.

Ulama is mas'ale mein do rayein rakhte hain:

1. Jamhūr ka qawl yeh hai ke jaadugar ko qatl kiya jaye. Imam Malik رحمه الله aur Imam Ahmad, رحمه الله ne bhi yahi kaha.

2. Agar uska amal kufr tak na pohanche to usay qatl na kiya jaye. Yeh Imam ash-Shafi'i رحمه الله ka qawl hai.

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(113) Al-Baqarah - 102
(114) Al-Baqarah - 102
(115) Ta-Ha - 69
(116) Adwaa' al-Bayaan - 4/456
(117) (TN) Yani Usay qatl kiya jayega, chahe woh kafir ho ya kabirah gunah ka irtikab karne wala fasiq ho.

Pehli raye (qatl ke qawl) ko daleel dene wale ulama ne yeh daleel pesh ki: At-Tirmidhi,[118] Al-Hakim, Ibn 'Adiyy, Ad-Daraqutni aur dusre muhaddiseen ne Isma'il ibn Muslim al-Makki ke tareeq se Al-Hasan ibn Jundub رضي الله عنه se riwayat kiya ke unhon ne kaha: "Rasoolullah ﷺ ne farmaya: Jadugar ki saza usay talwar se qatl kar dena hai."

at-Tirmidhi ne kaha: "Hum iski marfoo' sanad (Nabi ﷺ tak) bas isi tareeq se jaante hain, aur Isma'il ibn Muslim al-Makki Hadith mein zaeef hai. Sahih yehi hai ke Jundub se sanad mawqoof (Sahabi par ruqa) hai." Mein kaheta hoon: Imam Ahmad ne Isma'il ibn Muslim ke baare mein kaha ke uski ahadees munkar (maqbool) nahi. Ibn Ma'in ne kaha ke woh laisa bi shay' (koi haisiyat nahi rakhta). Adh-Dhahabi ne kaha, Iski za'afi (kamzori) par ittifaq (ijma) hai.

Aur un logon ne daleel ke taur taur par woh riwayat li jo Imam Ahmad aur dusre muhaddiseen ne ek sahih sanad ke sath Bajalah se naql ki. Unhon ne kaha: "Umar r.a ka ek khat humein unki wafaat se ek saal pehle aaya, jisme likha tha: Har sahir (jadugar) (aur Sufyan ke qawl ke mutabiq shayad jadugarnī bhi) ko qatl kar do. Aur Majusiyon (Zoroastrians) ke beech jo log mahram yani na-jaiz rishto mein shaadi kiye hain, unko alag kar do. Aur unhein jamjama (ishara-ingaayat ya gungunahat) se roko.' Bajalah kehte hain: 'Humne teen sahiron (jadugaron) ko qatl kiya.'"[119]

Aur Unhon ne daleel ke taur par Hafsah (Allah unse raazi ho) ki wo riwayat pesh ki jismein bayan hai ke unhon ne apni kaniz ko jadoo karne ki wajah se qatl karne ka hukm diya. Is riwayat ko Imam Malik ne al-Muwatta mein munqati' sanad ke saath riwayat kiya hai, aur isse 'Abdullah ibn Imam Ahmad ne -

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(118) Jamı̀ at-Tirmidhi - 1460

(119) Yeh Hadees Sahih al-Bukhari mein paayi jati hai, lekin kuch riwayaton mein lafz "Har sahir ko qatl karo" wazeh taur par maujood nahi. Aur yeh riwayat Abu Dawud se bhi manqool hai. (TN) Aur isme (Abu Dawood - 3043) "har sahir (jadoogar) ko qatl" karo ka zikr maujood hai aur iske sath hi (Sunan al-Kubra Bayhaqi - 16498) me bhi kuch aisa hi zikr hua hai, Pas yeh baat wazeh rehni chahiye.

al-Masa'il mein, aur al-Bayhaqi ne sahih sanad ke saath riwayat kiya hai. Aur Shaykh al-Islam Muhammad ibn 'Abd al-Wahhab رحمه الله ne Kitab at-Tawhid mein isko sahih qarar diya hai.

Yeh qawl ke sahir ko bila qaid qatl kiya jaye, durust hai. Aur Yeh maloom nahi hota ke Umar, Jundub ya Hafsah (Allah un se raazi ho) ke iss masale me kisi Sahabi ne ikhtilaf kiya ho. Aur Nabi ﷺ se sabit hai ke aap ne farmaya: "Mere baad Abu Bakr aur Umar ki pairwi karo."[120] Aur farmaya: "Be-shak Allah ne Haq ko Umar ki zaban aur uske dil par rakha hai।"[121] Aur yeh Hadees Sahih hai.

Jahaan tak un logon ka ta'aluq hai jo kehte hain: "Be-shak sahir ko tab tak qatl nahi kiya jata jab tak uska jadoo kufr tak na pahunch jaye," to unhon ne daleel li Nabi ﷺ ke is qawl se: "Muslim ka khoon halal nahi hota'[122] magar teen surat me muhsan (shadi-shudah) zani, qisas me qatl ke bad badla lena, aur woh jo apne Deen ko chhod kar Jama'at se alag ho jaye (Murtad)."[123] Is riwayat ko Bukhari aur Muslim ne naql kiya hai. Isay daleel banane me kai pehlu zaurooriyat-e-ghaur hain.

Jahan tak Nabi ﷺ ka Labid ibn al-A'sam ko qatl na karna hai, to shayad yeh us waqt fitnah ke andeshay ki wajah se tha, Allah behtar jaanta hai. Kuch ulama ne kaha ke yeh hukm sirf Dhimmi[124] ke liye khaas tha, magar sahih rai yeh hai ke Muslim ho ya Dhimmi, dono hukm-e-qatl me barabar hain.

Chautha Mas'ala: Jadoo-zadah shaks par se asar ko door karna.

Allāmah Ibn al-Qayyim رحمه الله ne farmaya: Jadoo (Sihr) ke asar ko mitane ki do qisamain hain:

1. Jadoo ko jadoo ke zariye torna. Yeh shaytan -

(120) Jami` at-Tirmidhi - 3662, 3663, 3799
(121) Jami` at-Tirmidhi - 3682
(122) (TN) Yani usko qatl karna jaiz nhi hota.
(123) Sahih Muslim 1676, Sahih al-Bukhari 6878
(124) (TN) Dhimmi un kuffaro ko kaha jata hai jo islami riyasato me rahete hain.

ka kaam hai. Isi ma'ni mein Hasan Al-Basri رحمه الله ka qawl hai: "Jadoo ko koi nahi torta magar Sahir (jadoogar)."[125] Is tareeqe mein nushrah karne wala (jadu ko khatam karne wala) aur jis par nushrah ki ja rahi ho (jadoo khatam karwane wala), dono shayṭān se taqarrub hasil karte hain, us cheez ke zariye jo usay pasand ho, taa ki woh jadoo ka asar mashur se za'il kar de. Yeh tareeqa haram aur shaytani amal hai.

2. Ruqyah-e-Jaizah, duaon, dawai aur shar'i wazaif ke zariye se jadoo khatam karna aur yeh jaiz hai."[126,127]

Aur jo Imam Bukhari ne apne Sahih mein mu'allaqan riwayat kiya: Qatādah se riwayat hai, kehte hain: "Maine Ibn al-Musayyib se poochha: 'Ek aadmi par jadoo ho gaya ho, ya apni biwi se roka gaya ho (hum-bistari karne par qadir na rahe), to kya is ka jadoo kholna jaiz hai?', Unhon ne farmaya: 'Is mein koi harj nahi, balki yeh to islaah ke irade se hota hai. Jo cheez naf'a de, us se mana nahi kiya gaya.'"[128]

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(125) (TN) Ye riwayat Ibn Jarir At-Tabari ne At-Tahdheeb mein riwayat ki hai, jise Ibn Hajr ne Fath al-Bari (Jild 10, Safha 233) mein naql kiya hai. (Dar al-Ma'rifah Beirut, Lebanon)

(126) Fataawa Imaam al-Mufteen wa Rasūl Rabb al-'Ālamīn, safha, 207-208

(127) (TN) Ruqyah ke jaiz hona Nabi ﷺ se sabit hai jo Hazrat `Aisha **رضي الله عنها** *se riwayat hai, woh kaheti hain: "Rasoolullah ﷺ ruqyah kiya karte aur yeh du'a parhte: 'Aey logon ke Rabb! Takleef door farma de. Shifa Teri hi Qudrat mein hai. Tere siwa koi nahi jo is (bimari) ko door kar sakay.'" ye rivayat (Sahih al-Bukhari - 5744) me maujood hai.*

(128) (TN) Yeh hadees Imam Bukhari ne apni kitaab Sahih Bukhari mein (76 – Kitab al-Tibb) Book of Medicine, Chapter (49) – Baab: Kya Jaadoo-zadaa Shakhs ka Ilaaj Karna Chahiye? mein riwayat ki hai. Halaanke iski alag numbering nahi ki gayi, lekin agar aap Sahih Bukhari Darussalam edition Dr. Muhammad Mohsin Khan ki English translation dekhte hain to yeh hadees jild 7, safha, 363-364 par moujood hai. Aur tafseel ke liye Fath-ul-Bari, Jild 12, Safha 345 dekhein (Egyptian Press Musstafa Al-Babi Al-Halabi, saal 1959 – 1378 Hijri edition).

Pas yeh (riwayat) us qism ki nushrah par mahmool hai jismein koi mahzoor (yani jaado ke badle jadoo se ilaj)[129] nah ho; kyunke Nabi ﷺ se nushrah ke mutalliq poocha gaya to aap ﷺ ne farmaya: "Yeh shaytan ka kaam hai."[130]

Imam Ahmad ne ise apne Musnad mein rivayat kiya hai, aur Abu Dawud ne bhi Ahmad ke tariq se ‘Abd ar-Razzaq ke zariye, jo ‘Aqil ibn Ma‘qal se sunte hain. Woh kehte hain: Main ne Wahb ibn Munabbih ko Jabir se Nabi ﷺ se riwayat karte hue suna, aur iski sanad hasan hai.

Jahan tak baat hai sahiron (jaadugaron,sorcerers) kahinon (soothsayers), munjimon (astrologers) aur a‘rafin (fortune-tellers) ke paas jana aur un se sawal karne ki, to yeh ek haram amal aur gunah-e-kabira hai, jiska natijah yeh hai ke uski namaz chalis raat tak qabool nahin hoti.[131] Jaise ke Imam Muslim ne apni Saheeh mein riwayat kiya hai, Yahya bin Sa‘eed se, unhon ne ‘Ubaydullah se, unhon ne Naafi‘ se, unhon ne Safiyyah se, jo Nabi ﷺ ki ba‘az azwaj (Biwiyon) se riwayat hai, ke Rasoolullah ﷺ ne farmaya: “Jo shakhs kisi arrāf (fortune-teller) ke paas jaaye aur us se kuch sawal kare, uski namaz chalis raat tak qabool nah hogi.”[132]

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(129) (TN) Shaykh Muhammad al-Ameen ash-Shanqeeti رحمه الله *ne farmaya: "Is mas'ale ke muta‘alliq sahih raaye jo nazarandaz na ki jaye yeh hai ke Qur’an ke zariye jadoo kholne mein koi harj nahi, jaise Surah al-Falaq aur Surah an-Naas (al-Mu‘awwidhatayn), Aayatul Kursi aur dusri woh ayaat jin se ruqya karna jaiz hai. Lekin agar sihr ke zariye, ya ajeeb ghareeb alfaaz aur unkahi hui baaton se jo samajh mein na aayen, ya kisi aisi cheez se jo najaiz ho, jadoo khola jaye to yeh jaiz nahi. Yeh baat wazeh hai aur yahi raaje'h (sahih) qawl hai, in sha Allah." (Adwa’ al-Bayaan - 4/465)*

(TN) Shaykh Muhammad ibn Ibraaheem رحمه الله *ne farmaya: “Baaz Hanabilah ka qawl hai ke zarurat ke waqt sihr (jaadoo) ka ilaaj sihr ke zariye karna jaiz hai, lekin doosra qawl yeh hai ke yeh jaiz nahi, aur yahi qawl sahih hai. Sihr haraam hai aur kufr hai. Kya koi shaks logon ki beemari ya jadoo-zadah hone ki haalat mein unki madad ke liye khud kufr ka irtikaab kare?" (Fataawa wa Rasa’il ash-Shaykh Muhammad ibn Ibraaheem - 1/165)*

(130) Sunan Abi Dawud, 3868

(131) (TN) Iski adaigi par koi ajr (sawab) nahin milta, jabke us par farz hone ka hukm aur usko chhor dene se mutalliq ahkaam baqi rehte hain. Yani is dauran Chahe uski namaz qubool na ho lekin us par namaz ki adaigi farz rahegi.

(132) Sahih Muslim - 2230

Aur agar koi unse (Sahiron, kahinon, arifin) se kisi bhi tarah ke mas'alil pooche aur unki batayi huyi baton par yaqeen bhi kar le, to woh us cheez ka munkir (kafir) ho jata hai jo hamare Nabi Muḥammad ﷺ par nazil ki gayi. Jaise ke al-Hakim ne ek sahih sanad ke sath riwayat ki, raavi 'Awf apni sanad se Khallas aur Muḥammad ke zariye Abu Hurayrah se riwayat karte hain ke Rasoolullah ﷺ ne farmaya: "Jis ne kisi kaahin ya Sahir (jadoogar) ke paas ja kar us ki baat ko sach maan liya, to us ne us cheez ka inkaar (kufr) kiya jo Muhammad ﷺ par nazil hui."[133]
Ye riwayat al-Bazzar ne ek sahih sanad ke sath Ibn Mas'ud (R.a) se marwi ki: Rasoolullah ne farmaya: "Jis ne kisi kaahin (peshangoyi karne wala) ya Sahir (jadoogar) ke paas ja kar us ki baat ko sach maan liya, to us ne us cheez ka inkaar kiya jo Muhammad ﷺ par nazil hui."[134]

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(133) Mustadrak Al Hakim, (1- Bayān-ul-Īmān) - 15
(134) Musnad al-Bazzar - 2/443
(TN) Iske Alawa aap dekh sakte hain: Jami at-Tirmidhi - 135, Ibn Mājah, 639 , Abu Dāwūd, 3904, Sunan An-Nasā'ī, 9017

ISLAM KE NAWAQID MEIN SE AATHWAN NAAQID

Shaykh رحمه الله ne farmaya: **"Mushrikeen ki Muzaharah aur unki madad karna aur unka saath dena Musalmaanon ke khilaaf,**[135] **ye (Islam ko) naaqid karne wali cheez hai." Daleel Allah Taʻala ka ye qawl hai: "Aur tum mein se jo shakhs unki dosti ka dam bharega to phir woh unhi mein se hoga. Yaqeenan Allah zaalim logon ko hidayat nahi deta."**[136]

Aur unke qawl **"al-Muzaharah"** ka maʻni hai: madad aur himyat karna.

Mushrikin ki madad karna aur unka saath dena Musalmano ke muqaabil ek badi fitnah hai jo phail chuki hai aur dilon ko andha kar gayi hai; aisi museebat jo toot padi aur zabaanen -

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(135) (TN) Shaykh Hammad bin ʻAtiq ne Majmuʻatut-Tawheed, safha 295-296 me Musannif (Muhammad bin ʻAbdul Wahhab) se naql karte hue farmaya: ʻAgar koi Musalman kafiron ke saath muwafaqat (madad, sahmat) kare aur unki itaʻat aur wafadari ka izhar kare, to aise shakhs ki teen soortein hain.'
1. Agar koi shakhs un (kuffar) ke saath zaahiratan ittehad rakhe, dil-o-jaan se un ka saathi bane. Aur unka itteba' kare, un ki taraf mail rakhe, unki madad-o-nusrat kare, to aisa shakhs kafir hai. Islam se kharij hai.Chahe woh is ka irada rakhta ho ya majboori mein (na-chahte huwe) yeh kaam kare.
2. Agar koi shakhs kuffar ke saath pinhaani taur par, dil hi dil mein unse muhabbat aur nusrat rakhe, unse muwafaqat kare, un ki taraf maylaan ho; lekin zaahir mein unse ikhtilaf ka izhar kare, to aisa shakhs bhi kafir hai. Haan, zahiri imaan bayan karne ki wajah se us ki jaan aur maal muhefuz rahega, lekin woh munafiq hoga.
3. Agar koi shakhs zaahir me kafiron se ittehad ka izhar kare, magar dil me unse dushmani aur bughz rakhta ho, to is shakhs ki do haalat hain:
1. Agar woh kafiron ke zor aur ghalba ke neeche zindagi bita raha ho, unse maar khata ho, qaid me rakha jata ho, aur dhamki di jaye ke agar unka saath na diya to qatl kar diya jayega, to aise shakhs ke liye zaahir me muwafaqat (madad) karna jaiz hai, lekin us ka dil imaan par mutma'inn hona lazim hai.
2. Aur agar woh bina jabri halat ke, (yani bagair izzat, maal ya aage kisi) nuksan ke dar se zahir me unka saath de, jabke dil me bughz rakhta ho to woh Islam se bahar ho jata hai, aur us ka posheeda bughz kisi kaam ka nahi.
Is qisam ke logon ke bare me Allah Taʻala farmata hai: "Ye is liye ke unhone duniya ki zindagi ko aakhirat par tarjeeh de di, aur beshak Allah kafiron ko hidayat nahi deta."(Surah an-Nahl 16:107).
(136) Al-Maidah - 51

khamosh ho gayin. Ek aisi fitnah jo dilon ko pukarti rahi aur har wo dil jo mushrikin ki muhabbat mein mareez tha, usne iski sada par labbayk kaha. Khaas kar is daur mein jab jahalat badh chuki hai, ilm kam ho gaya hai, fitnon ke asbaab bohot zyada ho gaye hain, nafsani khwahishaat ghalib aakar jaa baithi hain, aur Sunnat ke asaar aur aasar-e-hadees dhundla gaye aur mitne lage.

Meri raaye mein iski wajah Shari'at ke uloom se rogardani aur Yunanion ki falsafiyana ulum ki taraf mayl o rujoo karna hai. Aur quwwat o taqat sirf Allah ke haath mein hai. Bhala burai samjhi jane lagi aur burai bhala qarar di gayi. Nawjawaan isi halat mein pale badhe, buzurg isi par boodha ho gaye. Haq ka saathi logon mein ajnabi ban gaya, balki apne ghar walon mein bhi ghair mu'taraf ho gaya. Agar madadgar talaash kare to na mile, agar sunnat par amal karne wala dost dhoonde to mushakkat ke baghair na mil sake. Islam ki ghurbat badh gayi,

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(TN) Shaykh Hammad bin Atiq رحمه الله ne kuffar ki madad ke hawale se farmaya: chahe woh un kuffar ke liye jasusi karna ho, ya unki madad (military support) karna, ya unki taraf se bayan dena aur unki himayat karna, aur unke aamaal se razi hona, iske bare mein unhone farmaya: "Ab jab ke yeh wazeh ho gaya hai, pehle hi zikr ho chuka hai ke mushrikeen ki madad karna, ya musalmanon ki kamzori ko zaahir karna, unki taraf se bayan de kar unki himayat karna, ya unke amal se khushi mehsoos karna, yeh sab kufr ke aamal hain. Jo koi bhi yeh kare bina kisi jaiz majboori ke, woh murtad hai, chahe uske saath woh kafiron se nafrat kare aur musalmanon se mohabbat rakhe." [Hidayat al-Tariq min Rasa'il wa Fatawa - 95]

(TN) Shaykh ul-Islam Ibn Taymiyyah رحمه الله ne farmaya: "Musalmanon ka ittefaq (ijma) hai ke Khawarij aur Rafidah ke khilaf jang karna aur unko saza dena farz hai jab woh Jama'ah al-Muslimin se juda ho jayein, jaise 'Ali (R.a) ne unke khilaf jang ki. To phir un logon ka kya haal hai jo is par mazeed Mushrikeen ke ahkaam shamil karte hain, jaise ke girja gharo ka qayam aur Genghis Khan, jo ke mushrikon ka badshah tha, uske qawaneen ko nufuz mein lana? Yeh sab se azeem mukhalafat-e-deen mein shumar hota hai. Aur jo koi unke (Tatars) saath milta hai, chahe woh fauji, hukmaran ho ya dusre log, uska hukum unhi ke barabar hai. In mein Islam ke ahkaam se irtidaad (apostasy) shamil hai, aur yeh is hisaab se barhta hai jitna unhon ne Islam ke ahkaam chhor diye hain. Agar Salaf ne un logon ko, jo zakah rok dete the, murtad qarar diya, bhale hi woh roza rakhte, namaz ada karte, aur Musalmanon se nahi ladte the, to phir un ka kya kehna, jo Allah aur Uske Rasool ﷺ ke dushmanon ke saath khade hote hain aur Musalmanon ke khilaf khade hote hain?" [Majmoo' al-Fatawa - Jild - 28, safha, 530-531]

Islam bilkul waisa ajnabi ho gaya jaisa pehle tha. Pas khushkhabri hai un ghuraba (ajnabiyon) ke liye jo logon ke bigade hue deen ko durust karte hain.

Aur is (baat) mein[137] se yeh bhi hai ke kuffaron ki Muslalmano ke khilaaf madad aur unka saath dene se sakht rokna bhi shamil hai; kyunke unki madad aur unka saath dena Islam se rujoo (murtad hone) ka sabab hai.

Allamah ‘Abdullah ibn ‘Abd al-Latif رحمه الله se al-Muwalah aur at-Tawalli[138] ke farq ke mutalliq sawal kiya gaya. Toh unhon ne at-Tawalli ke hawale se jawab diya: “Yeh kufr hai jo deen se nikal deta hai. Yeh is qism ka hota hai ke (kuffar ka) difa‘ karna, ya unki madad maal, quwwat, ya raye ke zariye.”[139]

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(137) Ya‘ni Islah.
*(138) (TN) At-Tawalli (**التولي**): Kuffar ka saath Islam aur Musalmanon ke muqabil dena, unki taraf maal ya fauji, siyasi, mali ya fikri tor par pur-josh himayat (support) karna jis se Islam ka nuqsan ho aur kufr ki ta'yeed ho, is amal ko At-Tawalli kehte hain.*
(139) Ad-Durrar as-Sanniyyah - 8/422
(TN) Aur jaha tak masa'la Kuffar se madad lene ka hai ispe me kuch ulama ke aqwal pesh kar raha hoon.

*1. Shaykh Abd al-Latif ibn Abd al-Rahman ibn Hasan **رحمه الله** Al ash-Shaykh farmate hain: Aur jo shuba (doubt) un logon ne pakda hai jo kehte hain ke isti‘anah (kuffaron se madad talab karna) jaiz hai, jaise kuch fuqahaa ne kaha hai ke zarurat ke waqt mushrik se madad lena jaiz hai, yeh ek zaeef aur rad shuda bayaan hai, jo mursal riwayat par mabni hai, aur iska Qur’ani matn aur sahih, wazeh Ahadith-e-Nabawi ke mutabiq koi talluq nahi hai. Phir bhi, agar is nazariyah ko qabool bhi kar liya jaye, uski qabooliyat shartiy hai, jaise ke muhadditheen ne bayan kiya hai, aur al-Shawkani ne iska hissa Sharh al-Muntaqa mein faraham kiya, jin mein yeh shartain shamil hain:*
1. Yeh sirf tab hai jab zarurat wazeh aur mustahkam ho.
2. Woh [mushrik] taqat aur quwwat mein kamzor hon.
3. Woh [mushrik] faislay aur mashwaray mein shamil na hon.
Aur yeh ijazat sirf is silsile mein di gayi thi ke ek mushrik ke saath doosre mushrik ke khilaf fatah ya madad hasil ki jaye. Jahan tak baat hai zarurat ke waqt baghi ke khilaf mushrik se madad lene ki, yeh ek batil bayaan hai, jiska koi thos saboot nahi hai, sirf qiyas par mabni hai, aur iska batil hona ziada wazeh hai. (Ad-Durar as-Saniyyah - 8/373)

Agar Musalman in zalim mujrim (kafir) logon ke muqaabil ek sath ho jate, aur ek doosre ki madad aur ta'awun karte, to Islām aur Musalmanon ki haalat woh na hoti jo aaj dekhne mein aati hai. Kuffar ruswa kiye jate aur unse jizyah liya jata, jis tarah Rasoolullah ﷺ aur unke Sahaba ne unke haathon se liya tha jab ke woh zaleel the.

Phir samajh lo ke kuffar ki madad har us cheez mein shamil hai jisme unki himayat ki jaye ya unko Musalmanon ke muqaabil mazboot kiya jaye, chahe woh adad-o-shumaar (numbers) ho ya samaan-o-lasaakar (equipment).

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2. Aur Shaykh 'Abd al-Latif ibn 'Abd al-Rahman ibn Hasan Aal ash-Shaykh ye bhi farmate hain: "Rahi baat tumhara mushrikeen se madad talabb karne ki ijazat dene ki to ikhtilaf sirf isi masle par nahi hai, balkeh unhein (mushrikeen ko) zimmedariyan dene, unhein bulane, aur unhein Islami zameeno mein qaim karne mein bhi hai, jahan woh Islam ki nishaniyon ko mita dete hain, deen ki bunyaadi usoolon aur furoo' (branches) ko tabah kar dete hain.

Unke sardaroon (mushrikeen ke jo laaye jate hain) mein ek qanoon aur ek taghut aisa mojood hota hai jis ko unhon ne muqarrar kiya hota hai taa-ke woh logon ke darmiyan khoon, maal aur doosre maamlaat ka faisla kare, aise qawaneen ke mutabiq jo Allah ke naazil kardah nass (daleel) ke mukhalif aur mu'aariz hote hain. Jab bhi koi maamla pesh hota hai to woh usi (kufri qanoon) ki taraf rujoo karte hain aur usi se faisla karte hain, jabke Allah ki Kitaab ko apni peeth ke peeche phenk dete hain." (Kitab Majmu'at al-Rasa'il wa'l-Masa'il al-Najdiyyah - 3/67)

3. Imam An-Nawawi rahimahullah farmate hain: "Paanchwa mas'ala: Bughat (baghi logon) ke khilaf kafiron se madad lena jaiz nahi hai, kyunke kisi kafir ko Musalman par musallat karna haram hai. Isi wajah se qisas ka haq rakhne wala apni taraf se kisi kafir ko qisas na faryab (qatl ka hukm chalane) ke liye muqarrar nahi kar sakta, aur na hi Imam ke liye jaiz hai ke woh hadd (hudood) Musalmanon par naffaz karne ke liye kisi kafir ko jallad (executioner) banaye, jo Musalmaanon par hadd jari kare." (Rawdat al-Talibin - 10/60)

ISLAM KE NAWAQID MEIN SE NAWAAN NAAQID

Shaykh رحمه الله ne farmaya: "**Jo shakhs yeh aqeeda rakhe ke kuch log Shari'at-e-Muhammad ﷺ se mustasna (ba-raast/exempt) hain (yani Muhammad ﷺ ki Shari'at se bahar nikalna jaiz hai). jaisa ke wo dawa karte hain Khidr عليه السلام Shari'at-e-Musa عليه السلام se mustasna the, to aisa shakhs kafir hai.**"

Is liye ke is dawe aur aqeede mein Allah Ta'ala ke irshaad ki takzeeb paayi jaati hai: "**Aur (Aye Paighambar ﷺ un se) yeh bhi kaho ke: yeh mera seedha seedha raasta hai, lihaza iske peechay chalo, aur doosre raaston ke peechay na pado, warna woh tumhein Allah ke raaste se alag kar denge.**"[140]

Imam Ahmad ibn hanbal, Imam Abu Dawud, Imam at-Tiyalasi, Imam ad-Darimi aur dusre muhaddiseen ne Ibn Mas'ud رضي الله عنه se riwayat ki hai ke unhon ne kaha: "Rasoolullah ﷺ ne hamare liye ek seedhi lakeer kheench kar farmaya: 'Yeh Allah ka Raasta hai.' Phir aap ﷺ ne iske daayein aur baayein taraf kai lakeeren kheench kar farmaya: 'Yeh dusre raaste hain, in mein se har raaste par ek shaytan bulata hai.' Phir aap ﷺ ne yeh ayat tilawat farmayi: '**Yeh mera seedha seedha raasta hai, lihaza iske peechay chalo, aur doosre raaston ke peechay na pado, warna woh tumhein Allah ke raaste se alag kar denge**'"[141, 142] Imam Al-Hakim ne bhi ise riwayat kiya aur kaha: "Iski sanad sahih hai."

Jo shakhs Shari'at-e-Muhammad ﷺ se nikalna chahe, ya ye samajhe ke usay iski zarurat nahi, to usne apne gardan se Islam ka paaband-gira khol diya (yani Islam se rishta khatam kardiya). Musannif (Imam Muhammad ibn 'Abd al-Wahhab رحمه الله) ne 'Fadhl-ul-Islam' me ek azeem bab banaya aur farmaya: "Baab: Har maamle me Kitab (Qur'an) ki pairawi ka muhtaj rehne ke wujub (wajib hone) par."

(140) Al-An'am - 153
(141) Al-An'am - 153
(142) Musnad Ahmad - 4437

Is mein koi shubha nahi ke Qur'an hume Rasool ﷺ ki ittiba' ka hukm deta hai, aur unki nafarmani se roakta hai. Balke beshak Rasool ﷺ ki nafarmani un asbaab mein se hai jo Aag (Jahannam) ko lazim kar dete hain. Jaise ke Musnad Ahmad aur Sahih al-Bukhari mein Abu Hurayrah رضى الله عنه se marwi hai, ke "Rasoolullah ﷺ ne farmaya: 'Meri poori Ummat Jannat mein daakhil hogi siwa un logon ke jo inkaar karein.' Sahaba ne arz ki: 'Ya Rasool Allah ﷺ Kaun inkaar karega?' Aap ﷺ ne farmaya: 'Jo meri ita'at karega woh Jannat mein daakhil hoga, aur jo meri nafarmani karega to wohi inkaar karne wala hai.'"[143]

Shaykh رحمه الله ne Allah Ta'ala ke is farman ka zikr kiya: **"Aur humne Kitab nazil ki jo har cheez ki wazahat (hidayat) rakhti hai."**[144]

An-Nasā'ī aur dusre muhaddiseen ne Nabi se riwayat kiya hai ke "Aap ﷺ ne 'Umar ibn al-Khattab رضي الله عنه ke haath me Taurat ka ek waraq dekha, to farmaya: "Kya tum shuba mein pad gaye ho, aye Ibn al-Khattab? Main tumhare paas saaf safed (kamil aur muhkam) deen lekar aaya hoon. Agar Musa (عليه السلام) zinda hote to woh meri pairavi karte. Aur agar tum sab mujhe chhod dete to sab gumrah ho jaate."[145]

Aur ek dusri rivayat me aata hai: "Agar Musa عليه السلام zinda hote, to unke liye meri pairavi ke siwa koi raasta na hota." Is par 'Umar رضي الله عنه ne arz kiya: "Main Allah se Rab honay par raazi hoon, Islam se deen honay par raazi hoon, aur Muhammad ﷺ se Nabi honay par raazi hoon." Ye Hadees is baat ki wazeh daleel hai ke Shari'at-e-Muhammad ﷺ se koi bhi mustasna (baahir) nahin, aur is par daleel bahut si hain.

Jabke Sahaba رضي الله عنهم Allāh Ta'ālā ke baare mein sab se zyada ilm rakhne wale aur imaan mein sab se mazboot log the;

(143) Sahih al-Bukhari - 7280

(144) An-Nahl - 89

(145) (TN) Musnad Ahmad - 15161, Aur (Shu'ab al-Iman - 176) mein Imam bayhaqi ne alafzon mein thode farq ke sath riwayat kiya hai.

is bawajood woh us ﷺ ki ittibā’ (pairavi) ke siwa kuch aur nahin jaante the, aur unka us ﷺ ka ihtiraam, ta‘zeem aur us nūr (Quran) ki pairavi karna jo un par nāzil kiya gaya, Ye sab is liye tha ke Allāh ne unhein apne Nabi ﷺ ki sohbat ke liye muntakhab (chuna) kiya. Al-Imām Ahmad, al-Bazzar aur dusre muhaddiseen ne ek hasan sanad ke sath ‘Abdullah ibn Mas’ud رضي الله عنه se rivayat kiya ke unhon ne kaha: “Beshaq Allāh ne bandon ke dilon par nazar ki, to Muhammad ﷺ ka dil sab se behtareen dil paaya; phir Allāh ne unhein apne liye muntakhab kiya aur apni risālat ke sath mab‘oos farmaya. Phir dobara bandon ke dilon par nazar ki, to unke Sahaba ke dil sab se behtareen dil paaye; to Allāh ne unhein Nabi ﷺ ke wuzarā (madadgar) banaya, jo unke deen ke liye qitāl (Jihad) karte the. Pas jo cheez Musalmaan achhi samajhte hain, woh Allāh ke nazdeek bhi achhi hai, aur jise woh bura samajhte hain, woh Allāh ke nazdeek bhi buri hai.”[146]

Allah ne tamaam logon par Nabi ﷺ ki ita‘at ko lazmi (farz) qarar diya. Un me se kuch ne ita‘at ki aur kuch ne nafarmani ki.

Ummat do qisamon me taqseem hoti hai:

1. Ummat-e-Ijaabah: Woh log jinhon ne Nabi ﷺ ki ita‘at ki aur us roshni (hidayat) ki pairwi ki jo unke saath nazil hui.

2. Ummat-ud-Da‘wah: Woh log jinhone ita‘at se takabbur kiya aur daawat ke bawajood na Nabi ﷺ ki pairwi ki aur na hidayat ko qabool kiya.

Shaykh ul Islam Ibn Taymiyyah رحمه الله is maudhū‘ ka zikr karne ke baad kehte hain:

“Kuch log aise hain jo samajhte hain ke Shari’ah ke ahkam aur pabandiyan sirf un par lazim hain jo abhi 'ilm' ya 'maqam' tak nahi pohnche. Lekin jab woh kisi darje ya maqaam ko hasil kar

(146) Musnad Ahmad - 3600

lein (yani auwliya ya mari'fat ka maqam hasil kar lein), to un par Nabawi Shari'ah ki pabandi baqi nahi rehti goya woh chhoot jaate hain aur phir qudrati taqdeer ke nizaam ko ittaba kar sakte hain, ya apni zaati chashni, tajurbe, kashf aur rai ke mutabiq amal kar sakte hain, bina Kitab aur Sunnah ko mazbooti se pakde hue. Phir in me se kuch ko saza ye milti hai ke un ka darja cheen liya jata hai, yahan tak ke woh kamzor, be-basar aur mehroom ho jate hain. Kuch ko ye saza milti hai ke unse taufeeq-e-ita'at chheen li jati hai aur woh gunaahgar ban jate hain. Aur kuch par sakht saza aa padti hai ke un ka iman chala jata hai, yahan tak ke woh murtad, munafiq, hatta ke sare'ihan (khula) kafir ban jate hain. In logon ki tadaad bohot zyada hai, aur in me se aksar log Musa عليه السلام aur Khidr عليه السلام ke waqi'e ko daleel bana kar pesh karte hain."[147]

Fir Ibn Taymiyyah رحمه الله ne iske ek safha baad farmaya: Jahan tak Musa عليه السلام aur Khidr عليه السلام ke waqi'a ko daleel banana hai, to woh is mein do tarah se dalil pesh karte hain:

1. Woh kehte hain ke Khizr عليه السلام iradah-e-Rabbani (Allah ki qudrat aur uski aam mashiyat) ka mushahida karte the, yani woh "Haqiqah Kawniah" ko jaante aur dekhte the. Is liye un par Shari'at ke ahkam aur mana'iyat (prohibition) ki pabandi nahi rahi. Yeh bohot badi jahalat aur gumraahi hai balkeh nifaq aur kufr tak pahunchne wali baat hai. Is qawl ka nataija ye nikalta hai ke jo koi taqdeer par iman rakhta ho aur gawahi de ke Allah sab cheez ka Rabb hai, to phir us par koi hukm ya pabandi baqi nahi rehti. Aur yeh baat Allah ki tamam Kitabon aur uske Rasoolon, aur un ke laye hue ahkam o mana'iyat (prohibition) sab ka inkar hai.

2. Un mein se kai logon ka aqeeda ye hai ke Awliya ko yeh rawakhsh aur chhoot hasil hai ke woh -

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(147) Majmū' al-Fatāwā – 11/418

> Shari'at-e-Nabawi se baaz waqt ya mukammal tor par azaad hain, jaise Khizr عليه السلام ko Musa عليه السلام ki pairwi se azaadi di gayi thi. Woh samajhte hain ke Awliya apne kashf, ilham aur roohani kamal ke zariye rasool ki pairwi se be-niyaz ho sakta hai. Un mein se bohat se log to kuch ya tamam umoor mein Awliya ko Ambiya par fazilat dete hain, aur unki daleel aur tasalli Khizr عليه السلام aur Musa عليه السلام ka waqia hi hota hai.'

'Yeh tamaam baatein buzurgon ki jahalat aur gumrahi ka sab se bada nuskhah, balkeh nifaq, ilhad aur kufr ki aala qisam se hain. Aur ye baat zarooriat-e-deen se maloom hai ke Risalat-e-Muhammad ibn 'Abdullah ﷺ tamam insaniyat ke liye hai: Arab ho ya Ajam, hukmaran ho ya zahid, alim ho ya aam insaan. Aur yeh qayamat tak barqarar rahegi; balkeh yeh dono badi makhlooq, jinn aur insaan, ke liye hai. Kisi bhi makhlooq ko yeh haqq nahi ke woh unki pairwi na kare, unki itaat na kare, ya un cheezon se mooh phere jo Nabi ﷺ ne apni ummah ke liye shari'at mein tay ki, aur jin cheezon ki taraf unko rehnumai di aur jin se roka. Agar pehle ke Ambiyan عليهم السلام zinda hote, tab bhi un par wajib hota ke woh Nabi ﷺ ki pairwi aur madad karein."[148]

Hatta ke unhone (Ibn Taymiyyah رحمه الله ne) farmaya: "Yaqeenan, sahih aahadeeson se qaim hai ke jab Isa ibn Maryam aasman se utarenge, to woh Shari'ah-e-Muhammad ibn 'Abdullah ﷺ ki pairwi karenge."[149]

Aur aage farmaya: Agar pehle ke Ambiyan عليهم السلام par Nabi (Muhammad) ﷺ ki pairwi aur madad farz thi, to phir un logon ka kya jo unse kam darje ke hain?! Yaqeenan, Deen-e-Islam ki zaroori usoolon se sabit hai ke kisi bhi shaks ke liye, jisne unki dawat (Islam) qubool ki, yeh jaiz nahi ke woh kisi aur Nabi ki Shari'ah, jaise Musa عليه السلام ya Isa عليه السلام ki pairwi kare.

(148) Majmū' al-Fatāwā – 11/420-423
(149) Sahih Muslim - 155f

Agar unki (Nabi ﷺ) ki Shari'ah se kisi aur Nabi ki Shari'ah ki taraf rukh karna jaiz nahi, to phir Muhammad ﷺ ki aur tamam Ambiyan ki Shari'ah aur unki taleemat se mooh pherna kaise jaiz ho sakta hai?

Phir unhon ne farmaya: Jo baat Musa عليه السلام aur Khidr عليه السلام ki waqia ko apne dalil ke taur par use kar ke Shari'ah ke khilaaf warzi karne walon ki ghalati ko wazeh karti hai, woh yeh hai ke Musa عليه السلام, Khidr عليه السلام ke paas nahi bheje gaye the, aur na hi Allah ne Khidr par farz kiya ke woh unki pairwi aur itaat kare. Asal mein, yeh dono Saḥīḥein (bukhari aur muslim) mein sabit hai ke Khidr ne Musa se farmaya: "Aey Musa! Mere paas Allah ki taraf se ilm hai jo Allah ne mujhe ata farmaya, aur aapko nahi sikhaya; aur aapke paas Allah ka ilm hai jo Allah ne aapko ata farmaya aur mujhe nahi sikhaya,' aur yeh is liye tha ke 'Musa ki dawat mukhtasir (specific) thi.'"[150] [151]

Sahihain (Bukhari aur Muslim) mein wazeh tor par kai sanad se Nabi ﷺ se sabit hai ke aap ﷺ ne Allah ke apne upar Ambiyan ke muqable mein fazl ka zikr karte hue farmaya: 'Har Nabi apni qaum ki taraf khaas taur par bheja gaya, jabke mujhe tamam insaaniyat ki taraf bheja gaya.'"[152] (yaha par Shaykh Ibn Taymiyyah ke jumle khatam hote hain)[153]

Muhammad ﷺ ki daawat tamam makhlooq ke liye hai. Koi shakhs aisa nahi jo unki itaat aur pairwi se mustasna (baahir) ho. Khizr عليه السلام ka jaise Musa عليه السلام ki pairwi se mustasna hona tha, waisa koi bhi Muhammad ﷺ ki shari'at se alag nahi ho sakta. Jo shakhs Islam qabool kar chuka ho, uske liye yeh kehna jaiz nahi ke: "Mere paas Allah ka woh ilm hai jo unhon ne mujhe sikhaya aur aap ﷺ ko nahi sikhaya." Jo koi is aqeede par ho, ya yeh samajhta ho ke Allah ki makhlooq me se koi zahid, abid, peer, Buzurg, Aalim, Wali darvesh ya koi bhi insaan Muhammad ﷺ ki daawat aur unki pairwi chhod kar alag reh -

(150) (TN) Yani Musa **عليه السلام** *ki dawat aur shari'at kisi khas waqt aur kisi khas logon tak ke kiye hi mahedood thhi.*
(151) Sahih Bukhari - 122, Sahih Muslim - 2380
(152) Sahih al-Bukhari - 438, Sunan an-Nasa'i - 432, Sahih Muslim - 521a
(153) Majmū' al-Fatāwā – 11/424-426

sakta hai, to woh ijma‘-e-Muslimeen ke mutabiq kafir hai. Is mas'ale (topic) par Kitab (Qur’an) aur Sunnat se daleelein itni zyada hain ke yahan sab ka zikr karna mumkin nahi.

“Musa عليه السلام aur Khidr عليه السلام ke waqia mein kahin bhi Shari’ah ko chhorne ka maamla nahi hai. Jab Khidr عليه السلام ne apne aamaal ki waja Musa عليه السلام ko samjha di, to Musa عليه السلام un se muttafiq ho gaye aur phir kisi qisam ka ikhtilaf na raha. Agar Khidr عليه السلام ka amal Shari’ah-e-Musa عليه السلام ke khilaaf hota, to Musa عليه السلام us par raazi na hote.”[154]

Yeh (baat) Ibn Taymiyyah رحمه الله ne bayan kiya hai. Is me is nihayat aham masle ki kafi wazahat mil jati hai. Is se wazeh ho jata hai ke kisi ke liye jaiz nahi ke woh Muhammad ﷺ ki Shari’ah se azaadi ka dawa kare, jaise chand ghulu karne wale Sufiya karte hain. Aur woh Qur’an ki is ayat ko daleel banate hain:

وَ اعۡبُدۡ رَبَّکَ حَتّٰی یَاۡتِیَکَ الۡیَقِیۡنُ

“**Aur apne parwardigar ki ibadat karte raho, yahan tak ke tum par woh cheez aa jaye jis ka aana yaqini hai.**”[155]

Unke nazdeek yahan "الْيَقِينُ (Yaqeen)" se murad ilm aur ma‘rifat hai. Is bunyad par woh kehte hain ke jis shakhs ko ilm aur ma‘rifat hasil ho jaye to phir uske liye Shari‘at ki pabandi zaroori nahi rehti, shari‘at ke tamam ahkam usse uth jate hain.[156]

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(154) Majmū‘ al-Fatāwā – 11/426

(155) Al-Hijr - 99

(156) (TN) Yahan “al-yaqeen” ka matlab ‘ma‘rifat’ ya ‘ilm’ nahi ho sakta. Kyun ke ye sab ke liye waazeh hai ke nabi aur sahaba-e-kiraam se zyada iman wala koi nahi ho sakta, phir bhi un par Zindagi bhar Shari‘at ke ahkam par amal karna farz tha, aur unhon ne mout tak is par sakhti se amal kiya. Quran me aata hai (Surah Maryam 19:30-31) ke ‘Isa ﷺ ne farmaya:“Main Allah ka banda hoon, usne mujhe Kitaab di aur mujhe Nabi banaya. Jahan bhi main rahun Allah ne mujhe barkat di aur mujhe farz farmaya ke main namaz aur zakat ada karun, jab tak main zinda hoon.

• To yaha lafz “jiska aana yaqini“ hai se murad “Maut“ hai yani insaan ko chahiye ke wo apni rabb ki ibadaat apne maut tak kare. Aur is baat pe mufassiren ka ijma hai aur na aaj tak kisi mufassir ne iss se murad koi mari'fat ya maqam liya.

• Iske saath hi yahan do sawal paida hote hain: <u>Pehla</u>: Jaisa ke Ijma-e-Muslimeen hai ke Sahaba is ummat ke sabse afzal log the, imaan, taqwa, ibadat aur har cheez -

Asal baat ye hai ke yeh sab kufri aqeede hain, apni taraf se ghadi hui tafseeren, ma'ani ka bigad dena hai. Aisi soch rakhne wala Islam se baahir ho jata hai. Is mas'ale par tamam ulama ka ijma hai.

Allamah Ibn al Qayyim رحمه الله ne apni "Nooniyyah" (poem) mein kitni khoobsurat baat farmayi:

"Kufr dar-haqeeqat zid aur inad (inkaar) ke siwa kuch nahi, Aur jo Rasool ﷺ jo laye hain uska inkaar karna aur kisi aur ki baat ko us par tarjeeh dena,

Dekhna, kahin tum bhi unki tarah na ho jao; Kahin tum bhi unhi baaton ki pairwi na kar baitho jo unhone ki, warna nuqsan aur tabahi tumhara hissa ban jayegi."

Agar Rasool ﷺ ke saath jo kuch (Shari'ah) aaya usko rad karna kufr hai, to phir unki Shari'ah ko poori tarah chhor dena kaisa hai? Allah ki madad mangte hain. Wa Allahu Mustan (Aur Allah ki madad chahi jati hai).

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me is ummat ke baaqi logon se behtareen to kya in Sahaba me se kisi ko aisi ma'rifat aur maqam hasil hui thi jo unhein Nabi-e-Qaynat ﷺ ki Shari'at se mustasna (alag) rehne ki ijazat de sakti?

<u>Dusra:</u> Jo Pehle sawal ke jawab se nikalta hai: Jaisa ke inme se koi bhi ye nahi kahega ke kisi Sahabi ne Nabi-e-Qaynat ﷺ ki Shari'at se mustasna (alag) hone ka ailan kiya, to kya ye log apne buzurg, peer, fakir, darvesh ko Sahaba se afzal samajhte hain? Asal me, inka kufr us dariya ki misaal hai jiska koi kinara nahi.

(TN) Iske sath me Ibn Taymiyyah **رحمه الله** *ki ek aur Fatwa ka zikr karna chahunga jo aise aqeedah rakhne wale ke hukm par hai, Ibn Taymiyyah Rahimaullah farmate hain: "Isi tarah jo shakhs yeh aqeedah rakhe ke Allah ke kisi wali ko Muhammad ﷺ ke saath woh maqam hasil ho sakta hai jo Khidr* **عليه السلام** *ko Musa* **عليه السلام** *ke saath tha, to usay tawbah ke liye kaha jaayega, agar woh tawbah na kare to uski saar qalam kardi jaayegi. Kyunkeh Khidr, Musa* **عليه السلام** *ki ummat me se na the aur na hi unpar unki ita'at farz thi. Balkeh Khidr ne Musa* **عليه السلام** *se kaha: 'Main Allah ke ek ilm par hoon jo Allah ne mujhe sikhaya hai aur aap usko nahi jaante. Aur aap bhi Allah ke ek ilm par ho jo Allah ne aapko sikhaya hai jo main nahi jaanta.' Musa* **عليه السلام** *sirf Bani Israel ki taraf mab'ous (bheje gaye) the. Jaise hamare Nabi ﷺ ne farmaya: 'Har Nabi apni qaum ki taraf khaas taur par bheja jata tha, aur mujhe tamam insanon ki taraf aam taur par bheja gaya hai.'" [Majmū' al-Fatāwā - 3/422]*

ISLAM KE NAWAQID MEIN SE DASWAAN NAAQID

Shaykh رحمه الله ne farmaya: **Allah ke Deen se munh moorna, na isay seekhna aur na is par amal karna. Iski daleel Allah Ta'ala ka farman hai: "Aur us se bada zaalim kaun hoga jisko apne Parwardigar ki aayaton ke zariye naseehat ki gayi, phir us ne un se mooh moor liya. Hum yaqeenan aise mujrimoon se badla lekar rahenge."**[157]

Deen se mooh pherne ka matlab, jo Islām ke nawaqid (nullifiers) me se hai, yeh hai ke Deen ke bunyadi usool seekhne se munh moorna, jin ke zariye insan Musalman banta hai, chahe wo Deen ke nafees masail (tafseeli ahkaam) se agah na ho, kyunke yeh sirf ulama aur talib-e-ilm ke liye mustahkam hai.

Allamah Shaykh 'Abd al-Latif ibn 'Abd ar-Rahman ibn Hasan رحمه الله se deen se mooh pherne (i'raadh) ke baare mein poocha gaya jo Islam ke nawaqid (nullifiers) me se ek naaqid hai. Iska matlab kya hai?

Unhone Jawab me kaha: "Logon mein iman aur ilm ki haalat alag alag hoti hain. Unka farq imaan ke darje ki buniyad par hota hai bas shart yeh hai ke imaan ki bunyadi asal ka ilm maujood ho. Wajibat aur mustahabbat ke ilm ka tarq (Chhod dena) ya ghaflat shirk ya kufr nahi hota balke ye us se niche darje me shamil hota hai. Lekin agar kisi ke paas Deen ki woh bunyaadi ilm hi na ho jis se insaan Musalman banta hai, aur woh poori tarah Deen seekhne se mooh phair le, to yeh i'raadh (deen se ruu-gardaani) ka kufr hai. Jiske baare me Allah Ta'ala ka irshaad hai: '**Aur Hum ne Jinno aur Insaano mein se bohot se log Jahannam ke liye paida kiye. Unke paas dil hain jin se woh samajhte nahi, unke paas aankhen hain jin se woh dekhte nahi, aur unke paas kaan hain jin se woh sunte nahi. Woh log chopaayon (Janwaron) ki tarah hain, balke woh un se bhi -**

(157) As-Sajdah - 22

zyada bhatke huye hain. Yahi log hain jo ghaflat mein pare huye hain.' [158] Aur Allah Ta'ala ka farman: '**Aur jo meri nasihat se munh pherega uski zindagi tang ho jayegi aur Qiyamat ko hum use andha karke uthayenge.'**[159] Shaykh Allamah Sulaiman bin Sahman ne kaha: 'To Shaykh ke kalam se yeh wazeh hua ke insaan tabhi kafir hota hai jab woh us asl (bunyadi) ilm ko seekhne se i'raadh (mooh phair le) kare jiske zariye insaan Islam me dakhil hota hai, na ke sirf wajibat aur mustahabbat ka tarq (ilm sikhne ka tarq) kar dene se.'"[160]

Al-Allamah Ibn al-Qayyim رحمه الله ne Madarij as-Salikin mein farmaya: "Raha mas'ala kufr-e-akbar (Major Disbelief) ka to iski paanch qisamain hain. Unhone inka zikr kiya, phir farmaya: 'Raha i'raadh (mooh phair lene/nazar andazi) ka kufr, to woh yeh hai ke banda apne sunne aur apne dil ko Rasool ﷺ se pher le, na usko tasdeeq kare aur na takzeeb, na uski muwafqat kare na mukhalafat. Jo kuch (Deen) Rasool ﷺ lekar aaye uski taraf bilkul tawajjuh hi na de."[161]

Aur is bayan se, jo 'al-i'raadh' (munh morne ya Nazar andaz) ka ma'na samjhaya gaya uss se yeh wazeh ho jata hai ke hamare is daur mein aur is se pehle bhi jo Qabar Parast loog thhe unka kya haal hai; kyunke woh jo cheez (deen) Rasool ﷺ ke sath aayi, us se poori tarah apne kanoon aur dil se i'raadh (nazar andaaz) karte hain, na kisi naseehat ko sunte hain aur na kisi rehnuma ki hidaayat ko maante hain. Aur is tarah ye loog ir'aadh (Nazar andaaz karne) ki wajah se kafir hain.

Allah Ta'ala ne farmaya: **"Aur kafiron ko jis chiz ki nasihat ki jaati hai usse munh pher lete hain."**[162] Ye nhi nahi kaha gaya ke: 'Woh jaahil hain, is liye jahalat ki wajah se unpar takfir na -

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(158) Al-A'raf - 179
(159) Ta-Ha - 124
(160) Ad-Durar as-Saniyyah - 10/472-473
(161) (TN) Madarij as-Salikin - 1/347, Aur agar aap iski English Translation dekhte hain Jo 'Ovamir Anjum' ne kiya hai jo aasani dariyaft ho jayegi "Rank of the Devine seekers" ke naam se iski safha, 708-710 me ye maujood hai.
(162) Al-Ahqaf - 3

karo; kyunke asal baat yeh hai ke jab jaahil ko ghalati samjhai jati hai to woh haqq ko qubool karta hai aur batil se rujoo kar leta hai. Magar yeh log to apni Qabar-parasti mein masroof hain, na woh Allah ke kalaam ki taraf tawajjuh karte hain aur na Allah ke Rasool ﷺ ki farman ki taraf. Woh nasihat karne walon ki baat nahi suntay, balke kabhi kabhi jo unko unki gumrahi se roke, usi ko nuqsaan pohnchate hain. In logo par hujjat qayam ho chuki hai, ab un ke paas koi uzr baqi nahi reh jata siwaye zid aur sarkashi ke.

Allah Ta'ala ne farmaya: **"Aur us se bada zaalim kaun hoga jisko apne Parwardigar ki aayaton ke zariye naseehat ki gayi, phir us ne un se mooh moor liya. Hum yaqeenan aise mujrimoon se badla lekar rahenge."**[163]

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(163) As-Sajdah - 22
(TN) Al-I'rādh (الإعراض) ka matlab hai deen ke hukm, daleel, ya Rasool ﷺ ki dawat se mooh pher lena tawajjoh na dena, sunn kar bhi nazar andaaz kar dena, dil aur amal se radd kar dena ya usay ahmiyat na dena. Yani banda sachai ko samajhne ki koshish hi nahi karta, sunne ka irada hi nahi rakhta, na tasdeeq karta hai na inkaar bas gaflat aur be-parwahi ke sath mooh pher leta hai.

Agar aasan lafzo mein kahein: "Deen ki baat na sunna, na seekhna, na us par amal ki koshish karna. Ilm mil sakta ho phir bhi dil me rujhan na ho."

• i'rādh ki qismein ya sooratain: 1. Ilm se i'rādh – Shari'at seekhne ki fikr hi nahi.
2. Dawat se i'rādh – Naseehat suni magar nazar-andaz kar di.
3. Amal se i'rādh – Maloom hote huye bhi amal chhod dena.
4. Qalb (Dil) ka i'rādh – Dil me koi lagao ya ahmiyat na ho.
Isko ko hum majeed tafseel ke liye 2 Example ke sath samjhengey: Example 1: Aap kisi shaksh ko namaz ki ahmiyat samjhate hain. Wo kehta hai "haan theek hai" lekin na gaur wa fikr se sunta hai, na sochta hai, na puchta hai, na padhne ki koshish, bas baat badal deta hai. Ye i'rādh hai. Lekin Ye kufr tak nhi pohonchta Balkeh ye kabira gunaho me se hai.
Example 2: Kisi ko Tawheed aur shirk ki haqeeqat batayi jaye, daleel di jaye, aur wo kehta hai: "mujhe ye sab sunna nahi" Ye kufr-e-i'rādh hai. kyunkeh usne deen ke bunyadi usoolon ko sikhne aur uspe amal kar ne mooh pher liya yani inkaar kardiya. (wa Allahu Alam)

SANJEEDA, MAZAAQ KARNE WALE, DARRNE WALE AUR MAJBOOR SHAKS KA HUKM

Phir musannif (rahimahullah) ne jab in das nawāqid ka zikr kiya, to baad me farmaya: "Aur in tamam nawāqid mein mazaaq karne wale, sanjeeda (serious), aur darrne wale[164] mein koi farq nahi siwaaye majboor (ikraah ke tehat) shaks ke."

Ikraah (majboori) ke uzr ki daleel Allah Ta'ala ka ye farman hai: **"Jo Shakhs Allah par imaan laane ke baad uske sath kufr ka irteqab kare siwaaye us ke jo majboor kar diya gaya ho, jabke us ka dil imaan par mutmain ho. Lekin jo khushi se kufr ko apne seene se qabool kar lein, to aise logon par Allah ka ghazab hai aur un ke liye sakht azaab hai."**[165]

Ikraah qaul se bhi hota hai aur fi'l (amal) se bhi, iske khilaaf un logon ka qaul hai jo kehte hain ke a'maal mein ikraah nahin hota jabke yeh baat Qur'ani nuskhe ke zahiri mafhoom ke khilaaf hai.

Phir Shaykh (rahimahullah) ne farmaya: "Aur ye sab (nawāqid) bohot azeem khataray wali cheezein hain, aur logon mein bohot zyada paayi jaati hain (aksar waqeh hoti hain)."

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(164) Yani maal ya rutbe ke khone ka khauf, jaise ke musannif aage bayan karenge, In sha Allah.

(165) An-Nahl - 106

(TN) "Ikraah" Kiya hai isko Tafseel se janne ke liye iski ta'reef aur sharaait janna zaroori hai.

• Iski Ta'reef mein Ala' ad-Din al-Bukhari ne kaha: "Kisi shakhs ko kisi aise kaam par thop dena jise woh karna nahi chahta tha, aur yeh thopna is khauf ki wajah se ho ke jo shakhs ikrah (Mazboor) kar raha hai woh apni dhamki ko anjaam dene ki qudrat rakhta hai. Phir dusra shakhs (Mukrah) is qudrat ki wajah se khauf zadah ho jata hai aur apni raza-mandi kho deta hai, us ikrah ke amal ke anjaam dene ki wajah se." (Kashf Al-Asrar, Vol. 4/482) (Note - Ala ad-Din al-Bukhari Aqaid me Jahmi, Maturidi, Hanafi aud ghulat sufi thha, is liye hum uski shakhsiyat ya uske aqwal ko 'aqeede ke hawale se hujjat nahin samhajte. Albatta, jahan usne 'Ikrah' ki ta'reef sahih tehqiq ke sath pesh ki hai, wahan uski woh ta'reef bilkul durust aur maqbool hai, aur is qawl se istifada karne me koi harj nahin. (Wa Allahu Alam)

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• Ibn Hajar ne Iske Sharaait ki wazahat karte huye farmaya: "Ikrah ki shartain chaar hain:

1. Dhamki dene wala shakhs woh qudrat rakhta ho ke jiss cheez ki dhamki de raha hai, usay waqei mein anjaam de sakta hai aur dhamki jhelne wala shakhs (Mukrah) isay dafa karne ki taqat na rakhta ho, hatta ke bhaag kar bhi na bacha ja sakay.

2. Mazboor Shakhs (Mukrah) ka ghalib gumān ho ke agar woh inkaar karega to dhamki laziman anjaam tak pohanchai jaayegi.

3. Wo dhamki fauran anjaam dene ke irade par ho. Agar koi kahe: "Agar tum ne yeh kaam na kiya to main kal tumhe maarunga" to aam tor par yeh ikrah nahi kehlata. Haan, agar moqarrar waqt bohot qareeb ho ya aam rawaj ke mutabiq mazboor karne wala shakhs apni dhamki se palat-ta na ho, to yeh iste'sna'an hukm me shamil hoga.

4. Mukrah (majboor shaks) se aisa amal ya izhar na zahir ho jo uski ikhtiyari raza par dalālat kare. Yani woh zaban, fe'l (amal) ya rawaiye se yeh na jataaye ke woh khushi se amal kar raha hai."

(Fath al-Bāri, 12/311)

KHATMA (CONCLUSION)

Hum apni is sharh ko Shaykh Muhammad bin Abdul Wahhab رحمه الله ke us qawl par khatam karte hain jo unhon ne apni kitaab 'Kashf-ush-Shubuhaa' mein farmaya hai. Yeh bayan azeem hai jo upar zikr shuda baaton ko wazeh karta hai, shubhaat ko door karta hai, kyunke bohot se log is mein mubtila ho jaate hain apne Deen ki taleemaat se i'raadh (munh modhne) aur Allah ne unpar jo farz kiya hai usse jaahil rehne ki wajah se.

Unhon ne رحمه الله farmaya: "Is baat mein koi ikhtilaf nahi ke Tawhid ka saboot dil, zaban aur a'maal teenon par hona lazim hai. In mein se koi ek cheez ghum ho jaye to aisa shakhs Muslim nahi hota.

Agar kisi ko Tawheed ka ilm ho magar amal na kare, to woh ziddi kaafir hota hai, Fir'awn, Iblees aur un jaison ki tarah. Logon mein bohot saare is mas'ale mein ghalat fehmi mein pade hue hain. Woh kehte hain: 'Yeh sab theek hai, hum samajhte hain, gawahi dete hain ke yeh haq hai... lekin hum is par amal karne ke qabil nahi, aur hamare ilaqe ke log iski ijazat nahi dete siwaaye un ke jo unke mutabiq hon' Ya is tarah ke aur uzraat pesh kar dete hain. Bechara (shaks) yeh nahi samajhta ke aksar kuffar ke sardaar bhi haq ko jaante the, magar isay kisi duniyavi maqsad ki wajah se chhod diya. Jaise Allah Ta'ala ne farmaya: **"Unhon ne Allah ki ayaton ko thodi qeemat par bech diya."**[166]Aur isi tarah dusri aayaat, jaise uska qawl: **"Jin logon ko Hum ne kitaab di hai woh is ko itni achhi tarah pehchante hain jaise apne beton ko pehchante hain. Aur yaqeen jano ke in me se kuch logon ne Haq ko jaan boojh kar chhupa rakha hai."**[167]

Agar koi zahiri tor par Tawheed par amal kare magar na uska ma'na samjhe aur na dil se yaqeen rakhe, to woh munafiq hai -

(166) At-Tawbah - 9
(167) Al-Baqarah - 146

aur woh khalis kaafir se bhi bad-tareen hai. Jaise Allah ne farmaya: **“Yaqeen jano ke munafiqeen jahannum ke sab se nichle darjay mein honge, aur un ke liye tum koi madadgaar nahi paoge.”**[168]

Yeh mas'ala bohot badi aur wase' tafseel wali hai. Agar tum logon ke haal o a'maal par ghour karo to wazeh ho jaayega. Tum dekhoge ke kuch log haq ko jaante hain magar duniya ke nuqsan, rutbe ke girne, ya logon ko khus karne karne ke liye us par amal nahi karte.[169] Aur kuch log zahir mein Tawheed par amal karte dikhte hain magar jab unke dil ka aqeeda pucho to pata chalta hai ke woh isay jaante hi nahi.

Tumhare liye zaroori hai ke Allah ki Kitaab ki do Aayaat ko achi tarah samjho:

1. Allah Ta‘ala ka farman: **“Uzar pesh na karo. Tum apne imaan ke baad kufr kar baithe.”**[170]

Agar tum samajh lo ke nabi ﷺ ke kuch saathi jin logon ne Nabi ﷺ ke saath Rumiyon (Romans) ke khilaf jihad mein hissa liya, woh sirf ek kalima kehne ki wajah se (mazaaq ya khel ke taur par)[171] kaafir ho gaye, to tum par yeh baat wazeh ho jayegi ke jo shaks maal ka nuqsan, rutbe khone ka darr, ya logon ko razi karne ke liye kalima-e-kufr bole ya amal-e-kufr kare, to wo us -

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(168) An-Nisa - 145

(169) Yeh hamare zamane mein bohot aam ho chuka hai, balkeh Allah ki qasam, is se bhi zyada bad-tareen surat e haal paida ho gayi hai. Tum dekhte ho ke koi shaks ahl-e-Tawheed se dushmani rakhta hai, unke khilaf muhim chalaata hai, aur apne sardaron (hukmran, Aaqaon) ko raazi karne ke liye unki buraiyan karta hai, taake unki taraf se milne wala (maal, izzat, Tarif, faide) band na ho jaye. Phir bhi woh da’wa karta hai ke woh iman rakhta hai, aur un logon par afsos ka izhar karta hai jo Allah ke dushmanon ki mukhalafat karte hain, aur woh unse bughz rakh kar ye samajhta hai ke Allah ka qurb hasil kar raha hai. Yani is ne nifaq (munafiqat) ko bhi jama kar liya, Tawheed ko tark bhi kiya, aur uske huqooq ko bhi nazarandaz kiya. (Allah hi se madad talab ki jati hai).

(170) At-Tawbah - 66

(171) (TN) Iska zikr tafseel ke sath (ISLAM KE NAWAQID MEIN SE CHHATA NAAQID) mein ho chuka hai. Page, 62-63

shakhs se bhi bad-tareen hai jo mazaaq mein ek kalima-e-kufr keh de.

2. Allah Ta'ala ka farman: **"Jo Shakhs Allah par imaan laane ke baad uske sath kufr ka irteqab kare siwaaye us ke jo majboor kar diya gaya ho, jabke us ka dil imaan par mutmain ho. Lekin jo khushi se kufr ko apne seene se qabool kar lein, to aise logon par Allah ka ghazab hai aur un ke liye sakht azaab hai. Ye is liye ke unhon ne duniya ki zindagi ko aakhirat par tarjeeh di."**[172]

Allah ne un logon ko ma'zoor nahi samjha siwa us shakhs ke jo majboor kar diya gaya ho jabke uska dil Imaan par mutma'in ho. Baaqi log jinhone Imaan ke baad kufr ikhtiyaar kiya, chaahe wo darr ki wajah se ho, ya lalach ki wajah se, ya logon ko razi karne ke liye, ya watan, khandan, qabeelah ya maal ki muhabbat me, ya mazaaq aur laaparwahi ki bunyaad par, ya kisi aur sabab se, to un sab par hukm kufr ka hi hai, siwaye jabaran majboor kiye gaye shakhs ke.

Yeh aayat is ma'nay ki taraf do pehluon se dalalat karti hai:

1. Allah Ta'ala ka farman: 'illa man ukriha' (siwaaye uske jo majboor kar diya gaya ho): Yani Allah ne kisi aur ko istisna nahi kiya magar us shakhs ko jo jabran majboor ho. Aur ye baat maloom hai ke insaan ko zabaan ya zaaahiri amal par majboor kiya ja sakta hai, lekin qalb (Dil) me Imaan ya kufr jabran daakhil nahi kiya ja sakta.

2. Allah Ta'ala ka farman: 'Zaalika bi-annahum istahabbul hayaatad-dunya 'alal Aakhirah': Yani ye kufr aur is par azaab unke is sabab se hua ke unhone duniya ko Aakhirat par tarjeeh di. Na ke is liye ke unke galat aqeedah, ilm ki kami (jahalat) , ya Deen se bugh'z tha, ya kufr se muhabbat thi balke yaha unke kufr ki wajah ye thi ke duniya ka hissah (maal, sohrat, izazat) unke saamne tha, aur unhone use Aakhirat se behtar samjha. Wa Allahu Alam (Aur Allah Bahetarin janne wala hai).

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(172) An-Nahl, 106-107.

TANBEEH (AHAM HIDAYAT)

Jab yeh baat wazeh ho chuki ke un pehle zikr kardah mubtilaat (wo cheezein jo a'maal ko baatil kar deti hain aur unke karne wale ko hamesha ke liye Jahannam ke logon mein Shamil kar deti hain) ka ilm hasil ho jaye, to jaan lo ke ek Musalman kabhi kabhi aisi baat keh sakta hai ya aisa amal kar sakta hai jise Qur'an, Sunnat aur Salaf-e-Ummah ke ijma' ke mutabiq kufr aur Islam se kharij hona qarar diya gaya hai. Lekin ahl-e-ilm ke nazdeek, sirf kisi ka kufri kalima keh dena ya kufri amal kar lena laaziman us shakhs par takfir (kafir ka hukm) lagana zaroori nahi bana deta.

Har wo shakhs jo kufr ka kaam kare, zaroori nahi ke us par kufr ka hukm lagaya jaye. Baaz oqaat koi baat ya amal apne zati taur par kufr hota hai, lekin qail (bolne wala) ya fail (karne wala) tab tak kafir qarar nahi paata jab tak hujjat qayam yani takfir ki sharayi sharaait poori na ho jaayein aur mawani' (wo wajahen jo hukm lagne ko rok deti hain) door na kar di jaayein.

Kisi Shakhs ka mumkin hai ke woh naya Musalmaan ho aur nadani mein aisa amal kar baithe jo kufr hai, magar use pata na ho. Agar use samjhaya jaye to woh turant rujoo' kar le. Ya phir koi kisi matn ka ghalat mafhoom samajh kar tawil (interpretation) ke zariye kisi aqeede ka inkaar kardey, jabke asal mein woh ghalati par ho. Isi qisam ki baatain mawani' mein shamil hoti hain jo takfir ke dakhul mein rukawat ban jati hain.

Yeh ek azeem qaidah (fundamental usool) hai. Iska samajhna aur is par ghehra tawajju rakhna lazim hai. Takfir logon ke hawale ka maamla nahi ke jo chahe, jise chahe, apne hawas aur gusse se kafir qarar de. Balke is maamle ko Qur'an aur Sunnah ki taraf rujoo karna zaroori hai Salaf-e-Saliheen ke faham aur tasarruf ke mutabiq.

Jis ko Allah aur Uske Rasool ﷺ ne kafir qarar diya ho aur us par hujjat qayam ho chuki ho wahi kafir hai. Aur jis par sharayi daleel wazehi taur par qayam na ho, us par takfir nahi ki jaye gi.

Bukhari aur Muslim (As-Sahihayn) aur dusri riwayaat mein Abu Hurayrah (r.a) se marwi hai ke Nabi ﷺ ne farmaya: "Ek aadmi ne apne nafs par hadd se ziyada zulm kiya (yani gunaah karne me hadd par kardi). Jab maut us ke paas aayi to us ne apne beton ko wasiyyat ki: 'Jab main mar jaaun to mujhe jala dena, phir mera raakh pees kar hawa aur samundar mein uda dena. Allah ki Kasam Agar mera Rabb mujh par qaboo pa gaya to woh mujhe aisi saza dega jaisi kisi ko na di hogi.' To unhon ne uski wasiyat ke mutabiq aisa hi kiya. Phir Allah Ta'ala ne zameen se farmaya: 'Jo kuchh tumne liya hai, use wapas la do.' Aur woh aadmi khada kar diya gaya. Phir Allah ne us se farmaya: 'Tujhe aisa karne par kis cheez ne mazboor kiya?' Usne jawab diya: 'Aap ka khauf, Aye mere Rabb. 'To Allah ne uski isi wajah se bakhshish kar di."[173]

Shaykh ul-Islam Ibn Taymiyyah رحمه الله farmate hain: "Ye woh aadmi tha jis ne Allah ki qudrat aur is baat me shak kiya ke Allah usko phir se jama kar sakta hai. Balke woh samajhta tha ke dobara zinda nahi kiya jayega. Aur ye baat ijma'e Muslimin ke mutabiq kufr hai. Lekin woh jaahil tha, us par ilm wazeh na tha. Iske bawajood woh momin tha, apne gunahon ke sabab Allah ke azaab se dara hua tha. Is liye Allah ne usay maaf kar diya. Aur jo muta'awwil (ta'weel karne wala), ahl-e-ijtihad me se ho ta'weel karte huye koi galat mahfum nikal le lekin wo Rasool ﷺ ki pairavi karne me hirs (lagan) rakhta ho to aisa shakhs is aadmi se zyada maafi ka mustahiq hai."[174]

Aur Unhon ne (Ibn Taymiyyah رحمه الله) farmaya: "'Haqeeqat yeh hai ke koi baat (statement) apne ma'ni ke lihaz se kufr ho sakti hai, is liye uss qawl par kufr ka hukm lagaya jata hai. Yani yeh kaha jata hai: 'Jo shaks yeh baat kahega, woh kafir hai.' Lekin jis khususi fard ne woh baat kahi ho, us par turant takfeer ka hukm nahi lagaya jata, jab tak us par hujjat (daleel) qaa'im na kar di jaye aur us daleel ka inkaar karna hi kufr hota hai."[175]

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(173) Sahih al-Bukhari - 3481, Sunan Ibn Majah - 4255, Sahih Muslim - 2756a
(174) Majmu Al-Fatawa - 3/231
(175) Al-Masail al-Mardiniyyah - 71

Khulasa yeh hai ke ahl-e-tahqeeq ka manhaj yeh hai ke woh kisi amal ko kufr qarar dene aur kisi shakhs ko kafir qarar dene ke darmiyan farq karte hain. Isi tarah bid'at ke masle mein bhi: kisi kaam ko bid'at kehna aur kisi shakhs ko mubtadi' (bid'ati) kehna dono alag hukm hain. Har woh shakhs jo koi bid'ati kaam kare, zaroori nahi ke woh bid'ati ho jaaye.

Jo bhi salaf ki zindagiyon aur unke rawaiyyat ka mutala'a karega, woh is bayan ki sachchai ko pehchaan lega aur jaanlega ke yahi unka manhaj aur unka tareeqa tha. Aur yeh bhi dekh lega ke woh insaaf aur adl par the, haqq ki baat karte the, aur logon ki hidayat chahte the. Yeh is liye ke Allah Ta'ala ne unhein nafi' ilm aur saliḥ a'maal se mumtaz kiya tha.

Aur yahi cheez tamam logon par lazim hai, Unka maqsad haqq ko wazeh karna ho, batil ko insaaf o adl ke sath radd karna ho, taa ke poora Deen Allah ke liye khalis ho jaaye. Aur saari tareef Allah ke liye hai, jo Rabb-ul-'Aalameen hai.

(TN) Yaha ek mas'ala jo ghaur-o-fikr karne kī hai, woh yeh hai ke shirk-e-akbar mein kisi insan ka jahil hona us ki takfir ko rok dene ke liye kafi nahi hota. Yani agar koi shakhs Islām ka da'wa kare, lekin sath hi Allah ke sath kisi ko sharik kare, us kī ibadat mein jaise kisi peer, buzurg, dargah ya kisi insan ki 'ibadat kare to aise log baghair kisi 'uzr ke kafir hi honge. Yaha tak ke un ki jahaliyat bhī is ma'mle mein 'uzr nahi ban sakti. Iske 'ilāwah dusre ma'mālāt mein hujjat qa'im hona zaroori hota hai takfīr se pehle, aur mawani' (yani woh wujuhat jo hukm lagu honay ko rokti hain) ko door karna zaroori hota hai. Yaha mein kuch 'ulama ka Aaqwal pesh kar raha hu, jinhon ne wazeh kiya hai ke shirk-e-akbar yani Allah ki 'ibadat mein kisi ko sharīk karne ke mas'ale mein fā'il (amal karne wala) ka jahil hona koi 'uzr nahi, aur is mein hujjat qa'im hona bhī zaroori nahi hota.

1. Imam Abdullah Abu Butayn an-Najdi رحمه الله *ne kaha: "Tum par ye lazim hai ke tum Tawheed ko jano, jis ke liye Allah ne jinn aur insaan ko paida kiya, aur jiske liye saare paighambar bheje gaye. Aur tum par ye bhi lazim hai ke tum us ke mukhalif ko bhi jaano, aur wo shirk hai, jise Allah maaf nahi karta. Is maamle me jahalat koi uzr nahi, aur na hi andhi pairvi ka koi uzr hai, kyun ke ye deen ki bunyaadon ki bunyaad hai." (Ad-Durar as-Saniyyah - 12/59)*

2. Imam Muhammad bin Abdul-Wahhab رحمه الله *ne farmaya: "'Shaykh (Ibn Taymiyyah) ke jo alfāz hain ke fā'il (kufr ke aa'mal karne wala) Islam se nahīṅ nikalta jab tak us par Hujjah qā'im na ki jaye' - yeh (qaida) masā'il-e-Shirk-e-Akbar*

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aur wazeh kufriya masā'il ke liye nahīṅ hai. Balkeh yeh un ghair-wazih masā'il meṅ se hai, jaise Sifāt, Qur'ān, Istiwa aur is tarah ke (masā'il)." (Ad-Durar as-Saniyyah - 10/70) (TN) Yani aise masail jisme kisi tarah tawil (interpretion) ki gunjaish ho na ke shirk-e-akabar aur wazeh kufr karne ke mas'ale par.

3. Aur Shaykh (Muhammad ibn Abd al-Wahhab رحمه الله*) ne ye bhi farmaya: "Agar tum sab se jahil aadmi se ye sawaal karo: Tum kya aqeeda rakhte ho us shakhs ke bare me jo Rasool ki nafarmani kare, unke hukm na maane, jaise but-parasti aur shirk ko chhorne ka hukm?, To yeh jahil aadmi apni fitrat se, baghair kisi hichkichahat ya shak ke, foran jawab dega ke aisa shakhs kafir hai. aur is nateeje par pahunchne ke liye na to usse kisi hujjat (daleel) qayam karne ki zaroorat hai, aur na hi kisi 'aalim se poochhne ki zaroorat hoti hai." (Ad-Durar as-Saniyyah - 9/426)*

4. Shaykh Abdur-Rahman ibn Hasan an-Najdi رحمه الله *ne kaha:."Hamare Shaykh ne is Tawheed ko bayan karne aur iski taraf daawat dene me haqiqatan ghalaba pa liya. Aur is se is aadmi ka haal bhi wazeh ho jata hai: ke usne La ilaha illa Allah ko jaana hi nahi. Agar woh La ilaha illa Allah ka maani janta, to woh ye bhi janta ke jo shak kare ya hichkichaye us shakhs ke kufr ke bare me jo Allah ke saath kisi ko shareek banata hai, to aisa shak karne wala khud Taghut ka inkar nahi karta." (Ad-Durar as-Sanīyyah - 11/523)*

5. Shaykh Abdul Latif Aal al-shaykh رحمه الله *farmate hain: "Yeh Wazeh ho chuka hai ke Shaykhain (Ibn Taymiyyah, ibn al qayyim) ka kalam har maqām me yeh bayān karta hai ke takfīr ko nafī (tarq) karna un aqwāl wa af'āl me hota hai jinke dalā'il khafi (chupe huye) hote hain, aur jisme fā'il (kufr ka amal karne wale) par hujjat qā'im nahi hui hoti. Aur nafi (tarq) se murad yahi hota hai ke fard ki takfeer aur uski saza rok di jaye hujjat qayam hone se pahle. Aur takfeer ki nafi (tarq) usi masail me hota hai jahan ummat me ikhtilaf ho. Lekin jo saleheen ko pukare, unse madad mange, unko musibaton me pukaare is me koi Musalmaan ikhtilaf nahi rakhta ke yeh haram bhi hai aur shirk-e-akbar bhi. Pehle yeh bhi guzar chuka ke Sheikh ke nazdeek jo yeh kaam kare, usse tawbah karwai jati hai, agar na kare to qatl kiya jata hai." (Minhaj at-ta'sis wat-taqdis, page - 315)*

6. Shaykh Abdul Latif Aal al-Shaykh رحمه الله *ye bhi farmate hain: "Aur yeh dono Shaykhain (Ibn Taymiyyah aur Ibn Al Qayyim) yahi hukm lagate hain ke jo shakhs aisa kaam kare jo kufr, riddah ya shirk ko lazim karta hai, to us par usi ka muqtaza aur usi ki bunyād par hukm lagaya jayega siwaye iske ke koi shar'ī māni' (preventative) paaya jaye jo hukm ko mutlaq tor par lagane se roke. Aur yeh (māni') kuch khaas suratain hoti hain (yani ghair-wazeh masa'il). Is me woh shakhs dākhil nahin hota jo kisi but, qabar, insan ya mitti-pathar ko pooje kyunke isme daleel wazeh hai aur rasoolon ke zariye se hujjat qa'im ho chuki hai." (Minhaj at-Ta'sis wat-Taqdis, page - 320)*

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7. Shaykh Abdul Latif Aal al-Shaykh رحمه الله *ye bhi farmate hain: "Ahle ilm aur ahle imaan is baat par ikhtilaf nahi rakhte ke jis shakhs ke qawl ya amal se kufr, shirk ya fisq lazim aata ho, to us par usi ka hukm laziman lagaya jata hai, agarche woh shahādatain iqraar karta ho aur ba'z (kuch) arkan ada karta ho." (Majmu'at al-Rasa'il wa al-Masa'il al-Najdiyyah - 3/225)*

8. Shaykh Ibn al-'Uthaymeen رحمه الله *se ek shakhs ne poocha ke Masjid ke ek "Imām" ne kuch Dhikr padhe, jaise: "Madad farma meri, ya Sayyidi, ya Rasool-Allāh, madad farma meri ya 'Abd al-Qadir [al-Jilani]" aur is tarah ke aur lafz. Unhon ne* رحمه الله *jawab diya: 'Uska zahiri haal yeh hai ke Shaytan ne use dhoka diya, aur is Shirk ke zariye woh islam se nikal gaya, chahe usko ilm tha ya nahi.'" (Fatawa Nur 'ala ad-Darb, 1/419)*

9. Shaykh Muqbil Ibn Hādī al-Wadii رحمه الله *se poocha gaya: "Shaykh Muhammad ibn 'Abd al-Wahhab* رحمه الله *ki ek kitaab hai 'Mufid Al-Mustafid' jisme kaha gaya hai ke Tawheed ke jahil log maaf nahi hain, aapka is kitaab par kya raay hai?" Unhon ne jawab diya: "Al-Hafidh Ibn al-Qayyim* رحمه الله *ne kaha ke jo log mooh mod lete hain, un par wo hukm chalta hai jo ilm walon par chalta hai. Aap jao aur use us haal se bachao aur Allah Subhanahu Wa Ta'ala ki taraf dawat do, aur agar woh mooh mod le, to us par wo hukm chalta hai jo ilm walon ka hai, yani agar woh koi aisi amal kare jo kufr (inkaar) ka sabab bane, to uske liye koi maafi nahi hai, chahe woh jahil hi kyun na ho." (Gharatul-Ashritah 2/296)*

• Aur sirf yahi nahi, balki alhamdulillah hum aise kai ulama ke Aaqwal pesh kar sakte hain jinki raye bhi yahi thi. Yahan tak ke ahl-e-ilm ka ijma hai is baat par ke shirk-e-akbar karne wale par jahil hona uske liye koi uzar nahi hai, aur na hi yeh uski takfir me rukawat banti hai. Lekin iske alawa masail mein takfir ke liye zaruri hai ke hujjah ka qayam ho aur shubat ko khtm kiye jayein aur in mas'alon mein tawil (interpretion) ki gunzaish ho. Wa Allahu Alam.